

# PENTECOSTAL HERALD

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## A REVIVAL WITHIN THE CHURCH.

By The Editor.

**W**ITHIN the last few years it has been my privilege to preach for some twenty annual conferences. I have recently been compelled to turn down quite a number of calls because the dates conflict with other engagements. I have been profoundly impressed, and greatly encouraged with the spiritual life and zeal I have found very manifest in the Methodist ministry. That there are Achans in the camp, there can be no doubt; and that in some instances the Achans wield an influence entirely out of proportion with their number and usefulness, is also true. But the great body of the Methodist ministry stands for the Bible and for all that the Bible stands for. A very large percent of our preachers firmly believe that there is a great and gracious work of grace to be obtained by God's children, subsequent to regeneration.

The Scriptures plainly teach the baptism with the Holy Ghost. This blessing is faithfully promised by our blessed Lord. Devout ministers and laymen, everywhere, in these times of doubt and worldliness, are feeling the great need of this baptism. Many men and women, preachers and laity, are longing for this baptism. They know that the Bible positively teaches that the blood of Jesus Christ, God's Son, cleanseth from all sin. They know that they have been regenerated, that their sins have been forgiven; at the same time they know that they have times of great spiritual drouth and depression. They know that they have emotions and uprisings that are quite out of harmony with the spirit of holiness. They are hungering and thirsting after righteousness; they want to be delivered from all sin. They want to be filled with the Spirit. They are restless, uneasy, dissatisfied, and in thousands of instances, they take up the cry of the ancient apostle, "O wretched man that I am!" These people need a clear interpretation of the scriptural doctrine of the baptism with the Holy Ghost in sanctifying power.

Whatever may be said with regard to untoward conditions in the Church, it is nevertheless true that we have large liberty in the two great Methodisms. We can have our camp meetings, our conventions, our papers for the spread of holiness, our schools that lay special emphasis on this doctrine and experience; at the same time we can have Christian fellowship with many of our brethren who do not see and believe as we do. Our bishops will visit us, preach for us, make appointments at our request; our editors will give us space for advertisement, and on the whole, much of the old prejudice has passed away and there is a large place in Methodism for the faithful followers of Mr. Wesley and the early founders of the Church. There are multitudes of preachers and laity who, perhaps, are on the fence, but their feet are

turned toward the full salvation pasture, and when they jump off they will jump in the right direction.

In view of these facts, let us take courage. Let us be faithful and aggressive. Let us guard against fanaticism and unwise speech or action. Let us get close to the Master. Let us prove our faith by our works. Let us increase the number and capacity of our camp grounds. Let us hold holiness conventions wherever we find an open door. Let us, everywhere, bring to our brethren and sisters the doctrine of perfect love in the spirit of perfect love. Above all things, let us fill this skeptical worldly atmosphere with an atmosphere of prayer and faith. We must prevail with God. We must be up and doing, giving our time, and our money, and our service, with great zeal and unselfishness. The opportunities are larger than we suspect. The hearts of the people are hungrier than we know. The very infidelity spreading abroad, the lawlessness and wickedness on every hand is a powerful challenge to God's holy people to meet the enemy with the banner of full salvation floating high. Wonderful things can be accomplished if we will scatter literature, touch the people, make self-sacrifice, and rekindle the fires of the Holiness Movement, learning from past mistakes and errors to avoid things that offend and, at the same time, fail to help. Not lowering the standard an iota, not correcting the doctrine, but correcting ourselves. Not exhausting too much of our steam on the whistle, but throwing tremendous energy upon the piston rod of great revival and soul-winning efforts.

### Open Letters to a Young Preacher.

NUMBER EIGHT.

My dear Young Brother:

**I** am going to impose on you again by substituting my letter with a talk I recently gave to our theological students at Asbury College. This is an outline, but it contains the substance of what I said to our students. I trust you may find it interesting, possibly helpful.

My young brethren, I wish to speak to you at this time on the proper balance of head and heart, of spiritual experience and intellectual culture. The young man who would successfully walk the tight rope of the large responsibilities of a preacher of the gospel must carry the balance pole of genuine piety and a well trained intellect.

I care not how devout the man at the throttle may be, I should not want to take a sleeper behind an engineer who was not thoroughly acquainted with a railroad engine. I care

not how consecrated and religious a doctor may be, I want the man who operates on me for appendicitis to be a skilled surgeon.

Consecration to Christ, a good religious experience, and a kindly heart toward humanity, do not equip a chemist to handle drugs and compound medicines. He must carefully have studied chemistry and be prepared to intelligently compound the same in order that human life may be safe in his hands.

However painful a mote in the eye no one would be willing for a farm hand to undertake to remove it with a pitchfork. Our Master teaches us that those who would remove motes from the eye must first get the beam out of their own eyes in order that they may see clearly. The mote must be removed, but the eye must not be damaged.

The minister of the gospel must be a student of God, his will, his word, his laws, his love, the atonement he has made for sin in the gift of his Son. He must study the Christ, his life, his sayings, teachings, parables, miracles, his spirit of rebuke against hypocrisy and sin, his compassion and mercy to sinners, his love for human souls, the supreme sacrifice he made for them. He must ever be seeking communion and fellowship with the Holy Ghost.

The minister of the gospel must be a student of man, his nature, his need, his tendencies, his eccentricities, his contradictions, his inward impulses and longings, his prodigal proclivities that lead him away from God, his soul hunger for the bread in father's house that may lead him back to God. The minister of the gospel must live among the people. He must know their needs first hand. He must not pry into family affairs, push the door open to enter those sacred precincts shut up to all the world, but he must be so godly and so brotherly that he can carry safely in his own bosom the confessed sins, the secrets and sorrows and problems of an entire congregation.

The minister of the gospel must never be a busybody or tattler. He must learn at once to keep absolutely sacred the confidence of the people. I do not believe in the Catholic confessional, but I do respect the priest who went to prison rather than to tell in open court the confessions a prisoner had made to him in seeking counsel and spiritual help. Blessed is the preacher who can carry in his breast without any sort of desire to communicate, the sacred secrets of the people who look to him for counsel, for prayer, and for help.

The preacher should be a student. He should read the old books; sometimes ponderous, but strong and rich in holy truth and sound philosophy. He should read the best new books and keep abreast with the best thought of the times. The preacher should read history and know of the great events of the past which have proven pivotal points

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OF ASBURY THEOLOGICAL SEMINARY

# What is the Matter With Protestantism?

Rev. G. W. Ridout, D. D., Corresponding Editor.

## IV.

**T**HE times demand plain speech and earnest words. If our church leaders will persist in their teachings, methods and propaganda to undermine the faith of the Church and destroy the foundations they must not blame us if we speak our minds. Our ordination vows did not impose upon us the vow of silence when heresy runs riot and infidelity invades church and pulpit. On the other hand we were charged with the duty to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word."

The Presbyterians and Baptists are talking out loud and protesting vigorously against the higher critics in their midst. Shall the Methodists be less courageous?

Dr. Riley speaking for the Baptists, says their theological seminaries are hotbeds of skepticism. What shall be said of the Methodist schools? Dr. Munhall in "Breakers," gives the following from Bishop Fowler who is reported to have said, "It may seem a severe thing for a Methodist Bishop and one who has been President of one of the largest universities to say, but nevertheless I believe it to be true that the schools and universities of the M. E. Church belong more to the devil today than they do to our church."

Martin Luther said: "I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of youth. I advise no one to place his child where the scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt."

3. Furthermore. Modernism is spread all over our Protestant literature and publications.

Some of the most dangerous books are being put out by the church press. They are heavily tainted with modernism. The Sunday school lesson helps are saturated with new thought.

Take for instance the story of Naaman in the February number of the *Journal*. This most wonderful Scripture, which has been used for ages as a most wonderful type of salvation, is discussed in the February 19th issue without the slightest reference to the soul afflicted with the leprosy of sin, and to cleansing from sin in the "fountain filled with blood drawn from Immanuel's veins."

This lesson is used by the *Journal* modernists to set forth "Elisha helping a foreigner," to exploit community work among "Greek peddlers, Chinese laundrymen," etc., to set forth "national and racial prejudice" and nearly all the emphasis is put on the "social" teachings of the lesson, and the discussion of the Jap, the "nigger" or the hunkie, the Turks, Serbs, etc., social equality, racial equality, etc.

The whole lesson as discussed by Spence, Shelton, Longacre, Devine, Cowan and other modern thinkers is as destitute of Methodism or spirituality as one could find in Unitarian or Universalist literature.

In the Picture Story Paper for May, 1922, the rankest Darwinianism is taught when in an article on "Hoofs, Claws and Paws," the writer says: "Men once walked on all fours and climbed like the monkey. Like the monkey, too, he had a natural coat of hair and had no need of clothes."

Speaking for the Methodists, Bishop Cooke, when he was our Book Editor, was a faithful watchdog and in April, 1910, sent

"I am a graduate of ——— Theological Seminary. Some of my comrades of the Revolution look coldly upon the seminary as blind to the economic upheaval of our times. They are vastly in error. The professors at that seminary and whoever teaches the Higher Criticism are doing more than perhaps any other group to advance the social revolution. They are planting mines of social dynamite underneath the civilization of massive property rights to blow up the whole apparatus. The fact that my books are so charged with high explosives is but to say that the 'Higher Criticism' upon which my work is based is a direct and magnificent coadjutor of social revolution. Let it be known to every forward looker: The school and pulpit where the 'Higher Criticism' of the Scriptures is taught are seminaries of social revolution."

—Rev Bouck White—Socialist—Anarchist.

Moreover, these rationalists are very impatient. If you do not agree with them or openly criticize them, they resort to ridicule. Because we believe what Christ has told us, they say we are triflers about things which are not important. Because we do not accept their ipse dixit, they call us obscurants; because we oppose their destructive determination against the very foundations of the Christian faith, because we turn their ridicule by sound reasoning, they call us reactionaries. We care little for their names, but they show their littleness of mind and their determination to destroy and their self-exaltation to sit in personal judgment. The time is here, and emphatically, when evangelical believers everywhere of every denomination, must stand together for the faith once for all delivered to the saints, and having done all, to stand. If there is any manhood left in the rationalists now hiding in the church, let them follow the example of their kind outside, and let them constitute their own organization and secure their own followers, and not try to destroy or steal homes which other men have built.

—The Presbyterian, Philadelphia.

A Roman Catholic Bishop alarmed at the Rationalism of Protestantism in a letter to his clergy says: "One's pen almost refuses to transcribe the shocking attacks that Protestant leaders are making on the person and work of our Savior. We can imagine what damage to souls must accrue from the broadcast dissemination of such teachings through the press and from the pulpit and platform. To us Catholics they are of little moment, and so long as the Catholic education of our children is secured, will be of little danger."

Such words, coming from a Catholic bishop, remind us of words once uttered by Mr. Gladstone to the effect that the tendencies in Protestantism toward rationalism were such as to make one fear that in the not distant future the Roman Catholic church would alone represent the Christian religion upon earth. And what a representation! We do not think it will come to that, for there are thousands of faithful men who will, if necessary, give their lives for the Gospel.—Exchange.

In 1922, a churchmen's congress was held in connection with an English college. The speakers in this gathering were men of wide reputation and very liberal views. Their utterances in denial of the vital doctrines of time-honored Christianity were along the same lines as heard from liberals in this country, and need not be repeated here.

Here is one result of the scattering of these liberal opinions through the newspapers. The Buddhist Chronicle of Ceylon gets out a special issue. A large headline says, "Christ not Divine: Jesus a Palestinian Jew. A Blow from the Inside."

Underneath are the portraits of some of the theologians who aired their infidelity at the church congress. Then follow quotations of the most blasphemous nature to show that Christianity is at last crumbling into the dust. The Buddhist Chronicle says: "We have the most highly-placed theologians denying the divinity of Jesus and thus shattering the foundation of the church. What has the Christian missionary, who has misled our people, to say? Let Buddhists remember that theirs is a religion whose foundations cannot be shaken. Have the Christian missionaries left their homes because they have no work to do at home or because none will listen to them?"

—The King's Business (Cal.)

out a warning to the Church as to the kind of books the Methodist Book Concern should publish. He said:

"Not in fifty years, the period of Renan, Shenkel, Strauss and others, has there been such an outbreak of anti-Christ in theological literature, both in this country and in Europe, as there is at this time. Its forms are innumerable, its subtlety insinuating, its effect destructive to every teaching of the historic faith. The Methodist Book Concern cannot become the distributing agent for rationalistic literature, however pious its vocabulary, nor the propaganda for the dissemination of doctrines, or any other kind of literature, however cleverly written, and whether true or not, which are not in harmony with the teachings and spirit of the Methodist Episcopal Church.

"It is just here where the most difficult problems present themselves and the gravest responsibility is felt. For it is the easiest thing in the world to throw the whole Church into a ferment of unrest by providing books which are contrary to our standards, especially in matters pertaining to the Bible, its inerrancy, inspiration, authorship, etc., or so to retard the growth of Christian knowledge as practically to make Christian scholarship and Christian institutions of learning wholly superfluous. Avoidance of both evils demands the sanest judgment, the most careful discrimination."

Notwithstanding this warning the Methodist Press persists in turning out car loads of books reeking with the New Theology and is a constant distributor of the most dangerous kinds of heretical books. The Course of Study has books in it brimful of modernism written by men of the most pronounced Unitarian and Universalist views in which the Atonement is discounted, the supernatural eliminated, the inspiration of the Scriptures lowered, the Deity of Jesus doubted, miracles denied and old established doctrines derided and held up to contempt.

A sample of Modern Baptist literature must close this section of our review.

Professor Foster of University of Chicago in his book on "Guide to the Christian Religion," says:

"The sum of what I have just been urging amounts to the profoundest change of thought known to history. One may say that not supernatural regeneration, but natural growth; not divine sanctification, but human education; not supernatural grace, but natural morality; not the divine expiation of the cross, but the human heroism (or accident) of the cross; not Christ the Lord, but the man Jesus who was a child of his time; not God and His providence, but evolution and its process without an absolute goal,—that all this and such as this, is the new turn in the affairs of religion at the tick of the clock."

In his book on "Finality of the Christian Religion," he says: "The Inspiration of the Book (the Bible) is untrue historically and impossible psychologically. . . . The Bible has all the marks of a deliberate human composition."

4. A further invasion of the New Theology is seen in the church's activities and missions at home and abroad.

In the organization machinery and articles of many of the Protestant churches there is witnessed the most alarming exhibitions of the modern conception of Christianity and many of these are so removed from the New Testament idea of the church as to reduce things down to the level of the club, the theatre, the lyceum and the purely social affair.



(Of a Methodist (?) revival in New Jersey a certain evangelistic editor writes:

"The 'evangelism' of the new school is something fearfully and wonderfully conceived. There comes to our desk a newspaper display advertisement featuring revival meetings in the Methodist Church, N. J.

"Large headline—'Hell Fire and Brimstone.' This is what follows: 'In the old days a revival meant scaring people into being good. Wild-eyed evangelists painted lurid pictures of hell into which poor little souls of bad people were to be done nicely to a turn. 'Are you saved?' was the disturbing question of these barn-storming preachers. Any decent Christian these days wouldn't be so presumptuous as to say he was 'saved.' He doesn't know because he is too busy trying to be a worthy citizen of the kingdom of God in this world. No one need fear that the union services next week at the Methodist Church will be of this sort."

From an Exchange we cite the following:

"The stories which the daily papers bring to us show the trend that things will take when no longer the authority of the Bible is regarded. Allow us to mention just a few incidents as showing the extremes to which men will go when they start out upon their own programs.

"A Massachusetts minister publicly baptizes a poodle dog on the request of one of his parishioners. He gets his picture and that of the dog in the public press throughout the country. The rite which is the expression of having accepted Jesus Christ as a personal Saviour and having risen to newness of life in him, is here bestowed upon a dumb animal. It would be but a step further to serve ice cream on the communion table in place of the wine.

"Another minister united in marriage a nineteen-year-old girl and a man twice her age, while the couple stood in the swimming pool, clad in scanty bathing suits. The couple lived together but a few days. The sanctity of marriage as set forth in Scripture, evidently means nothing to this minister.

"Here is a prominent minister who endorses, in the daily press, 'Princess Zoraida,' a palmist and student of the occult. His letter to 'the beautiful princess' is printed with her picture in a Florida paper. He speaks of her childlike simplicity and faith, and advises all to go and consult her. The Bible condemnation of all such dabbling means nothing to him.

"Here is a prominent minister who is advocating a Protestant confessional. His idea is taken up by the editor of 'The Baptist.' The Bible teaching that Christ is the all-sufficient priest of his people, to whom believers are to draw nigh with all their burdens, means little to these men. They know the evils connected with the Roman confessional, but when the personality of the Father and the Deity of Christ are swept away, it is but natural that ecclesiasts should seek to usurp the place of Deity. However, the Protestant confessional without the Roman Catholic purgatory to make it effective would bring but few confessors.

"Here is a Minneapolis minister who advocates dancing in connection with divine worship and illustrates by dancing the Doxology at the close of the service. The spirit of Easter was executed by a resurrection dance. Thus he would solve the dance evil.

"A New York minister invites in a heathen priest to assist him in his morning service. The regular altar of the church was used for the 'Christian' portion of the service, and for the other, an altar copied from an ancient Parsee shrine. On this altar was an urn containing 'sacred' fire, the emblem of Deity.

"Another minister is advocating 'courting bees' for the young people of the churches. He says that the churches should help the young people to make proper matches in the midst of good Christian influences. Why not

have a night a week for a 'spooning social' at the church?

"We might prolong this and record many other things that have come to us through the daily papers. A recent writer in a British paper has said, 'The old ideas of duty based on the Bible are gone and there is nothing to take its place, and so on all the most important questions touching not only the individual but the family, business, the state, religion and international duty, there is the wildest chaos.'"

When we turn our eyes in the direction of Foreign Missionary work we find the Protestants indulging in complete somersaults or entirely reversing the principles upon which the foreign work was started—namely to preach the gospel and win souls to Christ.

Professor Geo. A. Coe states the modern view thus:

"The modern foreign missionary movement started out as an effort to rescue individuals from sin by preaching. It is now transforming itself into co-operation with the socially constructive forces of the peoples, to the end that the level of the whole civilization may be raised. *Educative processes* that form the social standards are becoming *basal* in missionary strategy."

Instead of planting the Cross on heathen soil it would seem now that we are to go into the business of producing a cross between Christian philosophy and the ethnic faiths, so says Prof. G. B. Smith in an article in the *Biblical World*, Nov., 1919.

"The missionary enterprise is rapidly being conceived as a democratic social program rather than as the rescue of a few individuals from the divine wrath. To reconstruct the social life of a people in all its phases is the end of the Gospel. Education is coming to be a primary means of accomplishing the missionary task."

He further says:

"Gradually we have come to see that it is religiously desirable that the Christianizing of non-Christian peoples shall mean the strengthening and purification of the best religious and moral traits of their native faith, rather than its complete eradication."

Prof. Smith says again, in "Social Idealism and the Changing Theology" (page 110): "Today the missionary enterprise is being shifted from a program of rescuing a few souls from eternal disaster to the ideal of a long campaign of education and social reconstruction in the non-Christian nations. Increased emphasis is being laid on the claims of the social and political future of the non-Christian peoples on this earth."

A recent canvass of many of the Christian Colleges and Universities of China shows that they are committed to Evolutionary doctrines and so rapidly has the New Theology been imported from America that the older missionaries in China found themselves compelled to organize themselves into the "China Bible Union" in order to preserve themselves and their flocks from the confusion and destruction being wrought by new theology missionaries.

Paul Hutchinson—a Modernist among the Methodists unwittingly tells in his article in the *Methodist Review* a story that reflects considerably on the character of Methodism prevailing among the Methodist Missionaries in China. He tells of a young lady missionary who went to a "religious retreat" (was it a holiness convention or a victorious life conference we wonder?) where she suffered a "spiritual reaction." (Perhaps the girl gave herself in more complete consecration to her Lord and received the Spirit's anointing!) She resolved for a year she would read no other book but her Bible and hymn book. (Not a bad resolve for a missionary one would think! Wesley said he resolved to be a man of one book). The story goes that her Bishop heard of it. He ordered a bookseller to send her twelve of the latest novels. He then ordered her to read them. She did so and

was saved to the mission station!!! This was a rather singular circumstance truly. We have no idea which of the recent novels were chosen but who will stand up and tell us what recent dozen novels have been written would help a soul to grow in grace, love God more and be a better soul winner. The average novel of today reeks with unbelief, burns with fleshly passion and savors more of the playhouse and Broadway than of the upper room and the Holy City. This is the only case we ever heard of where a Missionary was saved to the field by reading a dozen of the latest novels.

The fight in the Mission field is no longer a fight against heathenism but against the new theology brought across and propagated by the newer type of missionaries. This is becoming such a serious proposition that a big giver—Baptist—who was about to give \$100,000 for Missions withdrew the donation when he found that his money was to be used to spread Modernism.

## The Cure of Souls.

Prof. Newton Wray.

### PART I.

**A**N editorial in THE PENTECOSTAL HERALD on "Ye Are the Salt of the Earth" set my memory to vibrating with reminiscences of years in the pastorate when my own heart was gladdened by incidents similar to those mentioned by Dr. Morrison. My diary of those years is full of accounts of remarkable conversions, remarkable because of the apparent hopelessness of the cases dealt with as well as the power and victory of divine grace in each case. It has occurred to me that some leaves from that diary by way of illustrating from my own experience as a pastor the last point of my recent article, as to *personal evangelism*, might be of interest to your readers. And let me say in passing that keeping a diary or journal is a good thing for any young pastor. He has before him a record of God's dealings with him and the souls he labors with, to fortify and encourage him in hours when the tide is running low and he may be tempted to ask whether his work is worth while. If he has a passion for souls, God will never leave him without evidence that his ministry is rich in that highest of all compensations—the salvation of men.

"The cure of souls," as the old divines so aptly described it, is the true work of every man called to the ministry of our Lord Jesus Christ, and it is vain to think he has succeeded, if he has come short in this respect. Neither God nor man will accept as genuine the claim of any one to be a minister of the gospel if he lacks the credentials of his office—*miracles of grace in souls won to Christ*. As a successful lawyer, commending a young preacher for "the two best qualities of preaching—simplicity and downright earnestness," said: "If I had in my law office a student who was not more earnest to win his first ten dollar suit before a justice of the peace than some men seem to be in trying to win souls, I would kick such a student out of my office."

A young man entering the ministry has before him two alternatives: To busy himself with the social activities of the Church; to undertake the impossible task of "saving society" and to grasp after the prize of "great preaching" as men count preaching great; or, to act upon the principle that his business is to bring men to Christ through the ministry of the word of God in the pulpit and out of it, by revivals and by personal effort in out-of-the-way places where souls are perishing in unbelief and neglect. I chose the lat-

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## MONTHLY SERMON.

Text: "He that committeth sin is of the devil." 1 John 3:8.



Perhaps there has been no time in the history of this nation when there were so many dangerous and deceptive heresies abroad in the land as at the present time, and no time when people were so ready to hear and be led away by teachers whose doctrines and theories are entirely out of har-

mony with the Word of God.

The World War, like all great wars, was fearfully demoralizing. Many people suppose themselves to be religious and to have a fixed faith who are quite unable to stand a severe test. They have no spiritual root in themselves; they are not grounded and settled in the truths of the Gospel. Great moral upheavals and social disturbances shake them loose from what they supposed to be sure religious anchorage.

The large number of preachers who were found to be quite unsound in the cardinal doctrines of Christianity when the stress of war came upon us are no more heretical now than they were before, but the War gave them opportunity to reveal through their lips what was subtle and concealed in their hearts before the War broke out. I remember when a small boy, during the Civil War, to have heard a neighbor remark to my grandfather as follows: "This war has made a great many thieves." My grandfather's answer was, "The war has not made thieves, but it has given thieves a good opportunity to steal." "Stealing," said he, "never made a man a rogue; he was a rogue or he would not have stolen."

False teachers whose hearts and minds were unsound in times of peace seized the opportunity when the War broke out and the attention of the people was centered upon the great issues involved, the hurry of preparation, and the carnage and strife of the battlefield, to pour forth their unscriptural teachings and skeptical philosophies. The nation has not yet been able to recuperate its moral and spiritual health and the unbelievers in the great fundamental truths of the Holy Scriptures have been very industrious to improve their opportunity to draw the people away from the Word of God and the faith of the fathers.

There is another thing that has furnished these false teachers with a very fruitful soil. The eagerness for church members and the race between the various denominations to report large numbers of adherents has been wonderfully favorable to very cheap and popular methods of making converts and taking into the church hosts of people who have known nothing of a profound conviction for sin and the regenerating power of the Holy Ghost which brings earnest souls into the Kingdom of God.

There is nothing more dangerous and hurtful to the church than that she should become indifferent with regard to the things taught in her pulpits and so eager for numbers that she takes into her communion persons who know nothing of the true spirit of Christianity, who have not been brought into the Kingdom of heaven by a powerful renewing of the Holy Ghost. Such people, of course, can have no spiritual enjoyment. They have been taught that they have done what the Word of God required in order to make them Christians. They do not find the peace and joy which has been promised them by the ministry and church. They have

no happy experiences and they find themselves utterly lacking of that Christian fortitude, uplift of soul and strength of Christian character which gives them spiritual victory over temptation and the worldliness with which they are surrounded.

It is impossible to develop a strong spiritual army that can be trusted under the fire of the temptations of Satan, the ridicule and sneer of the world, if they have not experienced the regenerating power of God. Unregenerated people in the church furnish excellent soil for the sowing of the seed of skepticism. Such people will readily become the disciples of those preachers who inculcate the seductive tenets of destructive criticism, who write question marks over the plainly written and great proclamation of the Word of God. Such people furnish excellent lumber for the mills of Mrs. Eddy and Pastor Russell. They are ready to listen to the unscriptural and illogical teachings of such men as Fosdick, Grant and others who are denying the inspiration of the Bible, the Virgin Birth and Deity of our Lord and the need of a blood atonement for our sins. These unfortunate people become the easy victims of all manner of false teaching because they have no solid foundation of divine truth upon which to rest their weary souls; having never entered the green pastures of divine grace, they are wandering about in the highway of sin, nibbling all kinds of heretical herbage. Having not been born of the Spirit, they have not entered into the Kingdom of Heaven; they are not the children of God; they love sin; they have no divine power in them to detect it or to resist it; and while they claim to be Christians they also insist that it is impossible to live without habitually committing sin against God. John uses very plain language, but it is fearfully true. They are the children of the devil. Our Lord Jesus, during his ministry among men, gave us a very clear statement of why men commit sin. He said, "Ye are of your father, the devil, and the works of the devil ye will do."

You may bring the unregenerated into the Church. They may have wealth. They may have culture, and the influence which wealth and culture give. They may come to dominate and direct the affairs of the Church, select those ministers that will tickle their ears and comfort their hearts in their worldliness and wickedness. They may humiliate and even persecute and send away from them the preachers of the real Gospel of our Lord which calls for self-denial, for the crucifixion of the carnal nature, for separation from worldliness, for holiness of heart and righteousness of life. Such a condition of things may easily exist and no doubt in many instances does exist. You have taken the children of the devil into the Church of God and they have brought defilement and wickedness into the holy sanctuary. You may secure large sums of money, build great cathedrals and churches, endow schools and have the outward appearance of great things, but you have not deceived God and you have not saved men. You are turning the bride of Christ into a harlot of wickedness, and it becomes impossible that there should be travail of prayer, the bringing forth of spiritual children and revivals of religion deep and powerful, which turn the tides of unbelief and wickedness of every sort and bring the lost souls of the people into a blessed state of salvation through faith in Christ.

We must keep before us and impress upon the people the fact that our Lord Jesus has declared that no man can serve two masters, and that he that committeth sin is the servant of sin. There is a very widespread and general notion that man, in the very constitution of his nature is so weak, that his tendencies to disobedience to divine law are so strong that he cannot hope to have victory over the tempter and walk with God in righteousness. Many men have come to believe that sin is somehow a very part of their na-

ture; that it cannot be gotten rid of; that the salvation provided through the atonement made by Christ is so inadequate and so insufficient that after we have used up all the grace that may be obtained and done our best that yet we are doomed to live sinful lives. I must combat this heresy. Sin is not a necessity. The sinner is in an abnormal state. Jesus Christ is infinitely more powerful than Satan. He is able to do exceeding abundantly, above all that we ask or think. "Where sin abounded, grace doth much more abound." "His name is called Jesus for he shall save his people from their sins."

The time has come when preachers of the gospel ought to insist with great earnestness that our Christ is able to deliver men from the power of Satan, to lift them up into communion with himself, to cleanse them from uncleanness, to fill them with the Holy Ghost and to enable them to walk before God in righteousness and true holiness all the days of their lives.

One of the serious faults of our times lies in the fact that there is so little said on the subject of the wickedness of sin and its fearful consequences, the eternal torment which awaits the sinner; that there is not the deep conviction that ought to come into the hearts of sinners and make them to see, to feel, to hate and turn away from their sins. O, that we might have a tidal wave of conviction for sin; that the souls of sinners may come to loathe and hate that horrible thing, that slimy serpent, that leprous blight that separates the soul from God, that drives out all peace, that stabs to death all holy fear, that destroys reverence, that bye and bye dries up the fountain of penitential tears and breaks and withers the arm of faith; that kindles the fires of torment within the human breast, that sets up the deep and remorseful lamentation in those immortal spirits who reject the truth, trample on the commandments, refuse the mercies of God and go through life the children of the devil and out of this life into the bottomless abyss of darkness.

We are having no little of cheap talk about the divine Fatherhood and universal brotherhood. God is not the spiritual father of the unregenerated wicked. The only way into the great family of the redeemed is by faith in Jesus Christ and the power of the Holy Ghost working in man that wonderful change of heart which makes him in Christ a new creature. Our Lord has spoken with great emphasis and clearness on this subject. "Except a man be born again he cannot see the kingdom of God." The whole process of conviction for sin, the discovery of it, the loathing of it, and repentance for it is to bring the soul into an eternal rebellion against it. This is the very first issue to be settled between God and the sinner. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God and he will abundantly pardon."

When it comes to salvation we must deal directly with God. His terms are plainly stated. Sin must be forsaken. The soul must come into humble submission and glad obedience. Nothing short of genuine repentance can make saving faith possible. In the things of salvation, we are not dealing with pastors who would make a good report at conference, or some evangelist who must have a large number of professions to keep up his reputation, but we are dealing with the eternal Trinity, with the Christ who hung upon the cross to save us from our sins and who will sit upon the throne of judgment in that great day to come. We must go under the searching eye which cannot look upon sin with any degree of allowance.

Mark you, I am not saying that Christians will not be tempted or that they cannot sin. They will be tempted, but they need not sin. I am also saying that those church members who live in willful sinning against God are not the children of God. "He that commit-



teth sin is of the devil." The text sounds severe, but it is the Word of God and it is in harmony with the nature of things. If the child of God finds that he has sinned, he must at once flee to the divine Master for forgiveness. He must speedily repent and trust Christ for restoring grace and mercy. If any man sin, he hath an advocate with the Father, but that advocate is not to save him *in* his sins, but to save him *from* his sins. No person claiming to be a Christian should be contented without abiding victory over Satan and sin, the world, the flesh and the devil. Let us not be content without the regenerating grace and sanctifying power of our Lord Jesus and the keeping power of the indwelling Holy Ghost. If the reader's experience is not up to this standard, then hasten to your knees and wrestle, Jacob-like, until your soul finds blessed victory in our Lord Jesus who is able to do exceeding abundantly above all we ask or think.

## Quiet Talks on the Simple Essentials.

S. D. Gordon.

### NO. 4.—THE BEGINNING OF MAN.

**M**AN is of a princely brood and breed. He is not mere dust and dirt of earth. He's more. He's kin to God.

The story of how man got his start on the earth, and the old Book of God, these two, are tied up together tight. The Book has a story about man's start. It is told clearly simply and positively. It is put in a leading place, at the very beginning. It dignifies man in a peculiar way.

There's another very different story being told today. It really lowers the dignity of man. It is being told so loudly and dogmatically that people are coming to think, unthinkingly, that it is the only story. Everybody worth while believes it, we are told.

Yet—yet, it is striking that there are distinct groups of the ablest thinkers among scholars and scientists who don't accept it, but say some very strong things against it, with a quiet settled positiveness.

What is this strange modern story about man's start? In a word it is this, that man evolved by a series of steps, up from the very lowest forms of matter, up through an ascending scale, getting higher and higher till finally he got up to where he is now. Some put a supernatural creative touch of God at various stages. Some leave God clean out.

Even though weak links in the chain of evidence are frankly admitted, indeed sometimes the distinct absence of links, yet there is a peculiar insistence on the main teaching, quite ignoring the fact that the weak links, the absence of links, completely neutralizes the whole teaching.

It seems as though the process must have stopped, however. Now man ought to be continually evolving up from the lower stages. It seems queer that they all come another way. And the other way fits into the Book's story. Rather striking that!

The two teachings are directly opposite. That's clear. The question involves not the present teaching of science on the matter merely, but the status of the Book, whose story is so radically different.

The Book's story is that man was created essentially as we know him today, by the direct act of God. On the lower levels of life, in this creation story, there are distinct forms or kinds. The striking thing to mark is that these never cross. Each kind reproduces after its own kind. It is never after another kind. This is specifically stated nine times. There is no crossing from one kind to another. There are unbridged chasms at certain points.

Then, at the climax, God by direct act formed man as a distinct creation. God breathed his own breath of life into man, making him still another kind, distinct from the other lower kind, God's own kind. That's the story.

Of course, the principle of evolution, or growth by development, is everywhere, but always within certain fixed limits. There's growth from early immature forms, up and up, until full maturity of that particular sort of life is reached. This is in all nature, and in all life. But there's never a crossing over from one form or kind to another.

The attempt at this is always punished by death, death by sterility. The power to reproduce life is lost, irretrievably lost. It's a well established fact of science that crossing species results in sterility. It is the very thing that stops life, truly a dead stop.

The familiar illustration is the mule. The arbitrary crossing by man of the horse and the ass produces the mule, a peculiarly strong and peculiarly stubborn animal, and, be it noted, always sterile.

At its core the question is a scientific one. It's a matter of biology, the science of life. And the striking thing to mark carefully is that there is a distinct group of scientists, of highest scholarly rank, in each of the nations of Christendom, who say plainly in print that scientifically this teaching of evolution is childish, wholly unscientific. The biologists among them say it is a biological absurdity, a biological impossibility.

Some of these have pointed out how the simple creation story of Genesis fits in with the latest findings of science. But the other teaching persists, like a dense fog, settled down, obscuring and quite ignoring, simply ignoring, proven facts.

In the earlier days the teaching was put forward as a "hypothesis," that is, a supposition, nothing more. It's a strange perversity that now it is taught as an established fact, even with scientific facts against it.

On the other side, the things peculiarly distinctive in man tally with the Book's story. Man is not only superior to all lower creation, but radically different, not in degree, but in kind. There are four distinctive things in man—the mind, the understanding and reasoning powers; language, the power of expressing thoughts in a reasoned-out intelligent way; conscience, the moral sense; and moral choice, the power to discern moral differences and to decide.

There is absolutely nothing in lower life out of which these could have evolved. Out of nothing nothing comes. These four things are found nowhere else, except, ah! yes, except in—God!

Indeed, these are the distinctive God traits. Here is the link upwards. Man reveals unmistakably the direct creative touch of God upon him in these traits. His make-up tallies with the Book. And this characteristic of the Book. It and man fit together.

And so a man has in his own very self the fact that the Book is reliable. It is indeed the Book of God, dependable at every turn.

No. 5.—The God-Man.

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## A Solitary Way.

Mrs. H. C. Morrison.



**W**E often forget that we were created to have companionship with our Maker; that we do not find our intended sphere until we find it in Him in whom we live, move and have our being.

For years there was a diversity of opinion as to what was the center of the solar system, and for some time the Earth was considered as its center, but *everything went wrong* so long as that theory was held. Afterward, it was discovered that the sun was the center of the solar system, and then the planets moved harmoniously.

It is so with our lives; we never become adjusted to our sphere until we make Christ the center around which our ambitions, plans and aspirations revolve. When this is true, everything else moves in perfect accord and life is worth while.

But what has this to do with "A Solitary Way?" Much, every way, for there is but *one way* and that is the way that is marked by the feet of him who did no sin, neither was guile found in his mouth. If we would follow him, we must go the lone way of the cross—the narrow way upon which no ravenous beast is found, nor sin to defile and destroy. It is a way that is marked by misunderstanding, suffering and oftentimes disappointment, but it is the highway over which the unclean cannot pass, and which leads to the city whose builder and maker is God.

I came across the following beautiful poem which expresses this lone pilgrimage better than can my feeble words, so will give it to my readers that they may enjoy it with me.

"There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well, and are beloved,  
To every one of us, from time to time,  
There comes a sense of utter loneliness.  
Our dearest friend is 'stranger' to our joy,  
And cannot realize our bitterness.  
'There is not one who really understands,  
Not one to enter into all I feel';  
Such is the cry of each of us in turn.  
We wander in 'a solitary way,'  
No matter what or where our lot may be;  
Each heart, mysterious even to itself,  
Must live its inner life in solitude.

"And would you know the reason why this is?  
It is because the Lord desires our love.  
In every heart he wishes to be first.  
He therefore keeps the secret key himself  
To open all its chambers and to bless  
With perfect sympathy and holy peace,  
Each solitary soul which comes to him.  
So when we feel this loneliness, it is  
The voice of Jesus saying, 'Come to Me,'  
And every time we are 'not understood,'  
It is a call to us to come again;  
For Christ alone can satisfy the soul,  
And those who walk with him from day to day,  
Can never have 'a solitary way.'

"And when beneath some heavy cross you faint,  
And say, 'I cannot bear this load alone,'  
You say the truth. Christ made it purposely  
So heavy that you must return to him.  
The bitter grief, which 'no one understands,'  
Conveys a secret message from the King,  
Entreating you to come to him again.  
'The Man of Sorrows' understands it well,  
In all points tempted, he can feel with you.  
You cannot come too often, or too near—  
The Son of God is Infinite in grace,  
His presence satisfies the longing soul,  
And those who walk with him from day to day,  
Can never have 'a solitary way.'"

## THE CURE OF SOULS.

(Continued from page 3)

ter and never have I regretted the decision. Souls are in heaven today that might never have gone there but for this decision, and men are now serving the Lord because I laid hold of them in his name and would not take no for an answer. To this end I sought the anointing of God that I might preach with the Holy Spirit sent down from heaven and that when I spoke to men in the home or shop concerning the need of their souls, the message might pierce their consciences and move them to seek the Lord.

While thus engaged I made a specialty of Bible study, noted the counter currents that began to sweep through the Church (gave myself to solid reading and thinking, and was unconsciously undergoing preparation for the work I have now been doing for seventeen years—teaching and training others for Christian service. I was led to see, as a writer has expressed it, that "A preacher may refuse to interest himself in the deep questions of theology; but, if so, he is almost sure to have a lingering feeling of incompetency and a consciousness of his indolence. He is made uncomfortable by the impression of some task that remains unfulfilled."

But to the last, my pastorates throbbed with the passion for souls, and though God led me in a strange way into other doors of service, evangelistic and educational, the passion abides, causing me to feel that the message of the angel to Daniel is the highest expression of wisdom: "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

He who would be wise in the cure of souls must himself know by experience what the cure is. What he is, is of more consequence than what he says. Character gives weight to utterance. Emerson once said: "What you are speaks so loud that I cannot hear what you say." If one's message is to have power and penetration, he must be a man "after the pattern shown in the Mount." The ministry of Jesus was mighty because it was a holy ministry. Dr. Alexander Wythe, of Scotland remarks: "It must often have struck you with wonder that not one word is said in the whole of the New Testament about our Lord's intellect only about his heart. Not one syllable about his bodily appearance, talents, understanding, imagination, or eloquence. But every page of the four Gospels and of all the Epistles is overflowing with his amazing humility, his obedience unto death and his unquenchable and unconquerable love to God and man. In one word, it is the holiness of our Lord's heart that fills the New Testament full and makes it the unparalleled and unapproachable Book that it is."

A minister must be like Jesus in this respect, if his ministry is to be fruitful. A leaf from my diary will furnish an illustration from my own life. One day I wrote:

"I have been led to see that I was not dead to my own desires; e. g., to have a regular time each day to be in my study without interruption. I now saw that interruptions were not cheerfully endured, that I did not relish having my plans broken up. So I went to God with the burden and amid tears and supplications rolled it upon him, dying to my cherished desire to be alone, save as he led me apart with himself. Henceforth I will gladly accept interruptions either in or out of the household and cheerfully submit to any alteration of my plans the Lord may permit."

What patience he showed, what compassion for souls when his hours of retirement were broken into! As on one occasion when people followed him into his retreat "and he received them and spake unto them of the kingdom of God and healed them that had need of healing."

The plummet of my faith and experience dropped deeper into my Master's life and I went on with a new conception of the value of interruptions in my work as a pastor.

In my next and concluding number I will give some striking instances of souls won to Christ by the hand-to-hand method in my ministry.

## Spiritual Infancy.

Rev. T. W. McKinney.



THE Corinthian church was not the pleasantest to serve. It was divided into cliques. Some clave to Paul; some to Apollos; some to Cephas. The apostle addresses them as being "babes" and offers in evidence their unreasonable divisions. You will note that while Paul addresses the Corinthian church as "babes," and states that they are "carnal," he still declares that they are "in Christ." In this he is kinder than some modern teachers who would unchurch all who do not pronounce their shibboleth.

As it was in the early church, so it is in the modern church. There are the weak and the strong. The "babes" and those who have come to the stature of mature men and women in Christ Jesus. Let us discover whether we are "babes." I am an authority on child-life. I was one of a family of ten children. Six came into my own home. Child life is interesting, but what mother would fondle her child and wish that it might always remain a child?

## SYMPTOMS OF BABYHOOD.

1. A baby is tyrannical. He rules the household. The family serves him. If not immediately served he shows fits of temper. It is not otherwise in the church. Confusion has its origin among the "babes." Church difficulties originate among those who grow old and do not grow up. Protracted infancy is the peril of the Christian Church.

2. A child fancies that everything his hand may touch is made to put in his mouth, and would swallow its feet if it could. It is not different in God's family. Evidence is not far to seek. Where do we get the largest crowd? At the prayer meeting or at the church supper? At the supper of course. Why? There is but one answer and it is found in the text.

3. The babe makes no contribution to the material welfare of the family. He is "fed with milk." Should he fail in physical and mental development, he would become a pauper.

The weakness of the Church is found in a lack of spiritual development of many of her members. Such make no contribution to the spiritual development of the Church, and very little to its material growth. How often is this lack of material contribution illustrated, for instance: a new carpet is needed for the church. The project is committed to the Ladies' Aid Society. They take it up and work and scrape and beg and get up a fine dinner for \$1.50 worth \$3.00. Men as they eat, think they are doing church work, but they are doing the church out of \$1.50. Let us be thankful that we have come to better times, for at this hour many are getting a vision of Christian Stewardship, and thereby great blessing is coming to the Church.

4. A babe fails to do the thing it would. It cannot walk, talk or care for itself. Should it fail of development it would be a constant care. Thirty-three years ago a lady, a Presbyterian, asked me to dinner. She told me of a great sorrow. There was a man in another room, who although twenty-four years of age, had not developed mentally since two years old. I can understand why she was grey and worn and sorrowful. So there is

sorrow in the heart of God when his children fail to grow out of babyhood. Where there is this undeveloped spiritual condition, there is individual defeat instead of victory. To such the preacher is just an ecclesiastical milkman. He goes here and there feeding with milk and not with meat, simply because those to whom he ministers cannot receive the "strong meat of the Word."

The multitude "grovels here below, fond of these earthly toys," but everywhere during the past summer I have preached in many places and found that people are hungry for the old Gospel. I am rather old-fashioned along this line. As a young man I heard this doctrine of entire sanctification. Soon I found myself seeking the blessing, as I was preparing for the ministry. I feel I have the blessing today.

What blessed testimonies to this blessing there are. A dear German woman that we called on, testified fervidly in these words: "The Holy Ghost came upon me and I was made very warm." She was a good Catholic woman and her husband was so deeply influenced that he said he must have the same experience his wife had received. He also was satisfied for the Holy Spirit also came upon him. At once he went out and told the neighbors what God had done for him.

## MAY WE BECOME REALLY SPIRITUAL CHRISTIANS?

(1) It will be necessary to believe that it is possible to have such an experience.

Do you believe there is a Spirit-filled life to be realized?

Do you believe there is such a thing as perfect love?

Do you believe there is entire sanctification according to the Scriptures?

(2) Then we must believe that it is received by faith—not by struggling and wrestling, for that is not necessary. We may have it in an instant. I hold in my hand a gold watch, which was given to me by the Tioga Church. They asked me to come to the platform, and someone said "As a token of appreciation this watch is given to you." Did I get on my knees and plead and beg for it? No, I accepted. So we may accept from God this great blessing of sanctification and thank him. I recall how on Christmas Eve, the youngsters went to bed in order to be up early in the morning. Wife and I as quietly as possible labeled the presents. In the morning five children rushed in and just took the presents labeled for them. Why not take from God what he has labeled for us? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Let us not struggle for the gift of the Holy Spirit in a frenzy.

Have you received the Holy Ghost since you believed? If so be modest about it. Be as Apollos and Aquila.

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# WORKERS TOGETHER WITH GOD.



## RIDGELAND, WIS., CAMP VICTORIOUS.

For years a few faithful, sanctified souls about Ridgeland, Wis., have been eager to see a real work of grace in their midst. At great sacrifice on the part of some they held their first camp, June 14 to 24 of this year. There were frequent and severe storms that interfered, but in spite of all the people came, some driving seventy miles and more to get there. Praying was earnest, and eager. Faith was triumphant. Conviction rested deep, and it was blessed to see the people about the altar crying, weeping, praying their way to God. Many men and women, as well as young people received either pardon or purity. What a joy to a prominent physician, his wife, and daughter, at the altar together seeking the experience of perfect love, what rejoicing to see them receive. We shall not forget the earnest seekers, nor their shining faces as finders of the pearl of great price. Earnest men, and devout women came seeking heart cleansing and received the wondrous grace.

That noble young man, James Lichtenberger, of Piquett, Minn., was the efficient musical director, and young people's worker. It is always a real joy to me to have him with me, so wholesome is his companionship, so sweet his Christian experience, so triumphant his faith, so sincere, and earnest and worthy his work.

I dare not try to mention those holy men and women that made the camp possible. We expect to see Ridgeland become one of the important camps of the great North, where multitudes shall find God. It was a real joy to us to have the privilege of being their preacher this year. Bro. Lockhart, pastor of Methodist Church, stood royally by the work. A. L. Knapton, Ridgeland, Wis., is president of the association. H. E. Copeland.

## THE SILOAM SPRINGS BIBLE CONFERENCE.

We have known of the Siloam Springs Bible Conference, the John Brown School and the International Federation of Christian Workers for a number of years, but this was our first visit. We received a royal welcome and were greatly pleased and impressed with the town, the lay of the land, the people and the visitors and the special workers.

Dr. G. Campbell Morgan was, of course, the most conspicuous and outstanding minister on the grounds. He has a great reputation as one of the foremost Bible scholars of two continents. It was our first time to hear him. He is a remarkable speaker and Bible expositor. During the Convention he made a number of excellent talks on what he styled the Prologue of the Fourth Gospel or book of John. He gives his audience fine instruction in the Word of God and stimulates and inspires Christian workers for constructive evangelism. His son, Dr. P. C. Morgan, who is highly educated on scientific lines, gave five addresses on Evolution. He completely refuted the Darwinian theory.

Dr. W. B. Riley, pastor of the First Baptist Church of Minneapolis, Minn., and one of the leading fundamentalists in the great fight for evangelical Christianity, was present in the Conference for three days. He gave a sermon on the Second Coming of Christ, also one on the subject of Divine Healing as distinguished from Christian Science and all modern fakes. He climaxed in his final address which was on the subject of Evolution. He dealt with the subject in a most masterful manner, fully refuting the whole biological baboon boosters club of so-called modernism. He emphasized three things in his lecture: First, Darwinian evolution is not science. Second, It is not scriptural. Third, To try to teach it in public schools supported in full or in part by the tax of the people is unpatriotic and un-American. Dr. Riley has a standing challenge to debate the question of evolution with any member of the modernist camp in the U. S. No one as yet has accepted his challenge. They ought to "put up" or "shut up."

The next prominent figure in the Bible Conference was Rev. John E. Brown, president of the International Federation of Christian Workers and head of the School in Siloam. He is one of the leading evangelists of the country. He presided over the Conference. The last Sunday afternoon of the Convention he preached a powerful and practical sermon on soul-winning. The message was plain, pointed and brimful of common sense. Brown is bringing things to pass. A number of prominent evangelists are associated with him at Siloam. Among them are Albert C. Fisher, Lovick Pierce Law and Jno. B. Andrews. Rev. W. M. McIntosh, one of the General Evangelists of our church, attended the convention. Dr. Lewis, of Chattanooga, Tenn., conducted the services for the young people. He did splendid and satisfactory service on this line.

The singing was in charge of Loren Jones and wife. They are now in John E. Brown's evangelistic party. Prof. Jones is excellent in leading the choir and can also render fine, effective solos. His wife is a splendid musician.

Prof. C. P. Gossett, who has been singing for the writer, attended the Convention and captured the people with his well-rendered solos.

We were royally entertained in the hospitable

home of our good friend Mr. G. B. Collins. He is well posted on the great ecclesiastical problems of the day and always stands four-square for full salvation.

Just before going to Siloam Springs we conducted a revival at Cambria, Ill., for Rev. O. T. Rogers, pastor. Rev. Curwen Henley, of Murphysboro, Ill., led the singing. We will say more of this meeting some other time. Andrew Johnson.

## TENT CAMPAIGN CHICAGO-CENTRAL DISTRICT.

We are closing up the first month of our summer tent campaign. By the time this report reaches the readers we will have had, put on and putting on more than thirty meetings. These meetings are being conducted in all kinds and sizes of places from a country community to the great city of Chicago. We are using a great variety of workers, and endeavoring to get the right worker in the right place. Thus far we have been able with few exceptions to pay the workers in a respectable way without drawing very heavily on the home mission treasury. There has been a most beautiful spirit of sacrifice and co-operation among the evangelists, singers and pastors. Much of the advance work for these meetings has been done by our pastors and in other instances the evangelists have done it.

We are having a most encouraging opening in the state of Wisconsin. In the extreme northern part of the state Evangelist F. L. McDonald is pushing the work. He reports that on the first night there a hundred were in attendance and eleven raised their hands for prayer. Arrangements are being made for a good hall with fine prospects for an organization at the close. This meeting is self-supporting. Madison reports fine prospects for an organization. B. T. Flanery, our evangelist there is lining things up for a great work. In general, Wisconsin holiness people are making an aggressive warfare in the propagation of holiness. Evangelist C. H. (Jack) Linn plans to have three meetings in his section of the state under his new tent. Rev. P. A. Dean, of St. Croix Falls, is busily engaged in the northwest part of the state. Evangelist C. S. Driscoll is putting on a number of campaigns in the central part and Rev. B. H. Haynie, pastor of our Woodlawn Church, Chicago, and our pastors and the good people of Racine a camp meeting in Racine during the month of July.

In and around Chicago we are getting under headway. Evangelist Bona Fleming, and the Lowmans as singers, conducted a very successful campaign at Morgan Park with many souls in the fountain. Rev. W. G. Schurman, pastor of First Church, assisted by Evangelist I. G. Martin, started a great campaign at Englewood July 1st. He also with his church is planning a meeting for the north part of the city. Pastor Lawrence Howe reports a good meeting at Harvey in one of our new tents. Evangelist James Miller opens up a home missionary campaign in the heart of the city of Joliet, July 1st.

Evangelist W. R. Gilley, assisted by song evangelist Mrs. Lois Breuninger and Miss Dorris Fleming, are closing a good pioneer home mission meeting at Marshall, Ill. Evangelist A. F. Balsmier and wife opened up one at Royalton, June 24th with a fine report and prospects of an organization. At Murphysboro, W. O. Nease and the Lowmans are in a great campaign in one of the new tents. Here we are planning for a second church. Evangelist Roy L. Hollenback is assisting Pastor Martha Howe in a fine meeting at Bloomington, with many souls in the fountain. Rev. Harry Morrow and some of the students from Olivet and Pastor Claude Henderson, of Lerna Church, are campaigning at Mattoon. Pastor Julius Miller, of Georgetown, is assisting Miss Cooper in a meeting in the country a few miles east of town. At Champaign, Evangelist Ural T. Hollenback and Revs. M. E. and Della B. Stretch have a good start on a great meeting. Evangelist R. L. Morgan and pastor L. G. Milby report a fine meeting at Sullivan with good prospects of organizing a church. Pastor J. S. Wallace is in a tent meeting at Canton and Lomax, one of our new places, will begin one July 1st.

Possibly three of our most successful meetings are just closing at Lincoln, Franklin and Mt. Vernon. At Lincoln, Evangelist Edna Wells Hoke and Misses Lois Tinney and Dorothy Cooper have been the efficient workers. Twenty-seven names were given Sister Hoke asking for an organization with a fine work of salvation and good prospects of buying a suitable building. Lincoln is a beautiful city of seventeen thousand people without a place of vital salvation and affords a splendid opportunity for our Nazarene work. Our pastor at Springfield, Edward Gallup, continued the meeting a week after the other workers left with good results and has arranged to preach for them each Sunday afternoon. At Franklin Pastor F. P. Kerst, of Auburn with Rev. Kirby Fields and wife had a wonderful meeting with many souls saved and sanctified. The people there bought a lot, paid cash for it and raised in cash and pledges enough to put up a tabernacle. At Mt. Vernon Evangelist J. Leslie Freels has conducted a gracious meeting with many at the altar. I just reorganized

this place last fall and many additions have been made in this meeting and Bro. Freels is remaining with them as pastor till Assembly.

We are having a steady stream of salvation in all our meeting and in general good crowds, which means that many people are hearing the gospel of full salvation for the first time. We are making it our aim to push our workers out into new places where holiness has never been preached and thus are gaining new friends for the cause. Please, please, whoever reads these lines, put us on your prayer list and pray daily that we may be able to do our part in carrying the message of holiness to the ten million people of this district.

E. O. Chalfant, Dist. Supt.

## "GIVE THANKS UNTO THE LORD."

The Tuscora Holiness Association has much reason for doing this, for the gracious way in which the blessed Holy Ghost has helped them in the camp, which closed July 8. There was fear in some minds that the meeting would be a failure, on account of certain conditions. It is true that the conditions were not as bright and hopeful as might be expected, but the God of battles came our way, and things went far beyond the expectation of many. We had some good seekers; audiences were good, the membership was nicely increased. The finances were all met, and a balance left in the treasury beyond the sinking fund.

Rev. F. W. Cox, of Lisbon, Ohio, was the engaged evangelist. God honored this clean, fiery, and intelligent minister of the gospel. The people were well pleased and the Association engaged him and his wife again for the 1924 camp. It will be June 29th to July 8th. Miss M. Caterline, of Jackson, Mich., was engaged as leader of song. She is a sweet singer, and helpful to the young people.

Rev. Star Nazarene District Superintendent, of Michigan, spent the Fourth with us, and brought an excellent message in the afternoon. Rev. Star is an honorary member of this interdenominational meeting, and was chosen as chairman of the business meeting. Several local pastors and various others from the different churches in the county were present. There was splendid unity.

In closing, I wish to add a merited word of commendation for Rev. F. W. Cox, our evangelist. I can truly say he would be a blessing to any church or camp. He stands by the pastors and works with an untiring energy. His messages are logical, practical and unctuous. We shall be glad to see him with us again next year.

Rev. F. P. Hosner, President.

## MITCHELL, SOUTH DAKOTA.

The 1923 camp at Mitchell, S. D. It has truly been one of the most fruitful camps the writer has labored in in years. On the Fourth of July alone fifty souls bowed at the altar in the three services, and in the ten days probably not fewer than two hundred prayed through to definite victory. Praise the Lord. This camp is headed by Dr. Bobb, as president, a Methodist layman of prominence and influence. A. A. Truax, another fine and strong layman, is Secretary-Treasurer. These two men are backed by a strong body of noble people, who know how to pray, and who are ready to "walk in the light and obey God."

A marked feature of this camp, and one that gives to it great promise, is the large number of young people at its altar and in attendance all through. They were here, not for pastime, but to pray through and get a real experience. Teachers, nurses, and students in large numbers. Among its veterans are dear Brothers Norvell, now broken in health, and Cross, who will be ninety years of age August 1. Both were in attendance much of the time.

One beautiful scene was the conversion of a son and his wife of Bro. Cross. To see this dear old stalwart nearly ninety kneeling and helping his son, now a father of grown children, through to God.

Dr. Bobb, President of the camp, has associated with him at the Methodist State Hospital here, a remarkable corps of nurses. Those of them not already sanctified wholly when the camp opened, were at the altar and prayed through during the meeting; the last one who had failed to get through at the altar in the Tabernacle came through at an improvised altar at Dr. Bobb's car before leaving the grounds the last night.

Rev. Wm. H. Huff was my co-worker. He has been here numbers of times before. He is truly one of our greatest Bible preachers. He is strong in exposition, entirely beyond the average; he is clear and true with the genuine evangelistic gift. He knows how to preach, and pull the net, and then see folks through.

Rev. Bro. Blackburn had charge of the music. He is a fine holy young preacher of this state, who is standing true as gold. God bless him. The children's meetings were ably cared for by the tried and true worker, Miss Stella McNutt.

Rev. J. G. Morrison was in charge of the platform for the committee, and pushed the morning prayer service and the People's Meetings with splendid zeal and success. C. W. Butler.



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(Continued from page 1)

upon which the bridge of divine Providence has swung across the chasm in order that the train of human progress might go forward.

The preacher should read biography. He should acquaint himself with the great and good men who have gone before him, and have laid the foundations upon which we build, or blazed out through the wilderness of ignorance and falsehood the pathway over which we travel. I know of nothing better than through the medium of biography to become well acquainted with the great men who have left their footprints in the sands of time which cannot be washed away with rising and receding floods.

The preacher should read philosophy. He should train his mind to think with accuracy, to construct sermons and argument so that it will appeal to the intelligence of his hearers; will please, instruct, convince, lift up, and save the people, and send them away strong and girded for life's battle.

The only way for the preacher to escape a good measure of intelligence and information in history, philosophy, literature and science is to be sinfully indolent and idle; is to eat too much, to sleep too much, to talk and waste time and opportunity. The preacher must have a wide-awake and hungry mind. He must be always on the alert to gather practical truth to meet the present needs of the people to whom he ministers.

I have a friendly cow who starts out early in the morning; she grazes upon the grass, nips the buds of the bushes, browses upon the wild flowers, bites off the tender tops of juicy plants and herbs, digests the whole and in the evening walks soberly home to the milking shed to give me in a rich flow of milk the fruits of her day of industrious browsing. So it should be with the minister of the gospel. He should be constantly browsing, eagerly feeding upon the word of God, in the good literature which is within easy reach, in the study of the great book of nature, with its marvelous adaptation to the physical needs of men, his intellectual culture and spiritual uplift, and then on Sabbath morning he will be prepared to pour out the sincere milk of the word to the thirsty and eager people who wait upon his ministry.

Let it be borne in mind that while my cow is nourishing me she is fattening herself and so it will be with the minister. Feeding him-

self on the rich grazing of truth, out of him shall flow refreshing streams of grace and truth that will nourish his people.

No amount of intellectual culture can take the place of piety. No man has any right to be in the pulpit who is not in the enjoyment of a gracious experience of fellowship and communion with the Christ. Intellect can no more supply the lack of piety than piety can atone for the lack of intellect. There is nothing that counts so large in the minister as true piety. The people love a man if they know he walks with God and loves their souls. They will endure without resentment, close instruction and severe rebuke. Sam Jones used to say, "There are three things I want to know about the man who preaches to me. First. Does he know what he is talking about? Second. Does he practice what he preaches? Third. Does he love me? If these three questions can be answered in the affirmative he may speak to me in plainest terms, and search me with severest truth, and I will receive his message, respect and honor the messenger."

The man who preaches repentance must have known the bitterness of grief for his own sin. The man who preaches regeneration must have passed through the experience of the new birth. The man who preaches the witness of the Spirit must have enjoyed the inward testimony of the divine voice. The man who preaches holiness must enjoy inward purity of heart. Whatsoever truth a man proclaims he must be not only a minister but a witness. Having delivered his message he must be able to say, "I know these things to be true."

There is a large place in the world today for the well-balanced minister, the wide-awake, intelligent, aggressive, studious, Spirit-filled man of God. The whole ground is covered by the exhortation of the great Apostle Paul to one of the young ministers, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

If you will pardon me I will remark farther about my family cow, that nature has given her an instinct which guards her against buckeye and ivy; and fortunately so. Because if she should eat either, both the cow and my family would be poisoned.

Unfortunately indeed, are the people whose pastor is so stupid that in his intellectual browsing and spiritual feeding he is not able to discern between the truth of God and the vagaries of destructive criticism, buckeyes and poison ivy of the New Theology.

### A Week-End With Asbury Boys.

I went to Graysville, Ind., to spend the week-end with Rev. T. B. Avery, pastor, and Rev. Bradley who is in the evangelistic work for the summer. Bro. Avery spent year before last with us at Asbury College. He has a fine circuit. Brother Bradley was just closing a three-weeks' successful meeting with Brother Avery. They are faithful young men and the Lord was graciously blessing their labors. I found Brother Avery's people devoted to him, and I do not know when I have met finer people than in the village and community around Graysville. This is Bro. Bradley's second meeting there and he has done fine work in that community and is in great favor with the people. I have not found a finer body of young people anywhere; many of them are in the enjoyment of full salvation.

I got in in time to preach in their big tent on Friday night, preached twice Saturday, and three times Sunday. It was a great day. People came from many miles around; they had basket dinner and a good time socially as well as a great time spiritually. It was a time of unusual blessing and power. The day was excessively hot but the people fanned, sang and shouted. The altar was filled at each of the three services. I think at least forty were blessed in the two days, many of

them graciously sanctified. Glad shouts went up and I was reminded of the wonderful days long ago in Texas. The meeting closed Sunday night at half past eleven o'clock. Brother Bradley after a few days' rest will go into another meeting. He is a young man of many excellent qualities; sings preaches, works in the altar and wields a fine influence over all classes, especially the young. He expects to be with us at Asbury College for some years yet. I have rarely seen a finer country or a more interesting people than about Graysville, Ind.

H. C. M.

## The Enforcement of Law.

**P**ERHAPS there is no one institution in Kentucky that draws more people, rich and poor, old and young, into the dangerous and destructive habit of gambling than legalized gambling on the race courses of the state. Gambling of any sort is degrading. No man or woman can build good character at a card table or race course, or any other place where they engage in betting on games of any kind for money.

Could we expect a governor to enforce law punctually, and with a strong hand, against the lawless element of the state, around whose standard the lawless element has rallied, and whose votes have put him into office. No man is going to punish his friends who have elevated him to high office. The time has come in old Kentucky when the law should be enforced and the lawless should be punished with promptness and severity.

It is claimed, and no doubt on good authority, that Mr. Cantrill is in full sympathy with horse racing as carried on to the great hurt and shame of the grand old commonwealth. Horse racing has been outlawed in many states, but yearly the human vultures who follow up gambling at the race course, flock to Kentucky from every quarter to debauch themselves and our people. Not long since I was talking to a prominent man in one of the very large business centers of Louisville. Scores of young women were employed as typists, book-keepers, etc., in the place. This gentleman told me it was appalling the way those young women spent their money betting on the races. It is hardly to be supposed that young men or young women can develop good character betting their money about race courses.

On August 4, the democratic people of this state will choose their candidate for Governor. Mr. Barkley and Mr. Cantrill are as wide apart as the poles with reference to horse race gambling. Mr. Barkley stands foursquare on all moral issues. He is opposed to race-track gambling. He is an enemy to the liquor traffic in all of its forms. He is a high-toned, clear cut, Christian gentleman.

He was a poor farmer boy. As janitor he worked his way through college. He is a man of superior education; while getting it he developed his body and his character by hard work and careful economy, and a square deal with his fellowmen. While quite young he entered the practice of law, was Prosecuting Attorney, was then elected Judge, and has for ten years been a member of the United States Congress. He has always stood for prohibition. He is a devout member of the Church. His enemies have not been able to bring an accusation against his clean, manly character. He stands firmly for lifting the burden of unequal tax from the farmer and placing some of it upon corporations which have been dodging responsibility.

I am not writing a word here in the interest of any political prejudice. I am not the slave of any party. Since old enough to vote



I have voted for *men* and not for organizations or parties. If Mr. Barkley was a Republican of the high character he possesses, and the principles he advocates, steadfastly set against the organized evils of this state, and was running against a Democrat who represented the combination of evils, I should not hesitate to advocate his election and vote for him.

The time has come when Christian people must take an interest in politics when high moral principles are involved. We must contend for pure men in office and righteous government. If the corrupt interests should defeat Mr. Barkley in the primary election they cannot possibly hope that the ministers of the gospel and the high-toned Christian people of this state will rally about the stand-

ards of a man who has not been pronounced in prohibition, and who is the friend and advocate of race-track gambling.

H. C. M.

### "What of the New Discovery."

After considerable experience with the Cult called Christian Science, I devoted some time to the study of their literature, in main, Mrs. Eddy's Science and Health, together with attending their "meetings," "readings," mid-week "services." Then concluded to write this little book. It is concise, brief—to the point—practical illustrations well saturated with wholesome gospel.

The results for many in reading "What of the New Discovery" has proven it to be the little David crossing the crystal brook pick-

ing up a smooth stone—the Word of God—and striking the Goliath of heresy sufficiently that he is unable to answer. All authors profit from sale of the little book—goes to Methodist Hospital, Houston, Tex. Many say it is the best of its kind. Can be read at one sitting. Price, 15 cents.

Order from Pentecostal Publishing Company, Louisville, Ky.

### GOOD MORNING, NEIGHBOR.

By the way, if you want a weekly spiritual blessing from now until January, 1924, give me 50 cents and let me have THE PENTECOSTAL HERALD sent to you. I can recommend it. Try this on a few friends.

Send in your renewal without delay.

## Help Build a Great Seminary

One of the greatest needs of our times, and of all times, is a divinely-called, educated, Spirit-filled ministry, loyal to the Word of God and to the Son of God, earnestly preaching the gospel of Christ, which is the power of God unto salvation.

It is a well-known fact that some of the theological schools of this nation are educating and sending out a ministry to preach and propagate a most dangerous brand of skepticism. These false teachers deny the divine inspiration of the Scriptures, they question the Virginbirth of Christ, the atoning merit of the Death of Christ and the bodily resurrection of Christ. These men are the most dangerous and deadly enemies of our holy Christianity.

The number of false teachers is becoming so great, and their bold and defiant spirit is so aggressive that the situation is becoming alarming. It is to meet this situation that the president, the board, the faculty, the alumni, and the student body of Asbury College have determined to build and equip Asbury Theological Seminary at, and in connection with, Asbury College, Wilmore, Ky.

The first building of this Seminary is at an advanced stage of erection, and will be a splendid structure. Immediately upon its completion work will be planned for the further enlargement and efficiency of this important enterprise.

The indications are that we shall have not less than TWO HUNDRED STUDENTS studying theology this coming school year. That we may go forward with our building program we want a host of the Lord's people to make financial pledges of the following character:

I promise to give the following sum to Asbury College, to be paid in five equal yearly installments: \$100.00, or \$50.00, or \$25.00, or \$10.00, or \$5.00, this money to be sent in by October 20 of each year, or as near that date as convenient. This money is not to be used for running expenses, but for the erection of buildings and the enlargement and substantial improvement of the Theological Seminary.

This subscription is to be without interest, and in case of death is to be null and void.

I wish to say to the readers of THE HERALD, this is the most important appeal I have ever made for the Asbury plant at Wilmore. Make your selection of the amount mentioned above that you wish to give, indicating same in printed slip below. Sign name and address, cut out slip and mail to me care PENTECOSTAL HERALD, Louisville, Kentucky.

Help to give the people a holy ministry and a pure gospel.

Faithfully, your brother

*H. C. Morrison*

I promise to give for the enlargement of the Theological Seminary at Asbury College, the sum of ..... This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name.....

Address.....

Cut this out and mail to Rev. H. C. Morrison, care PENTECOSTAL PUBLISHING CO., Louisville, Ky.

## OUR BOYS AND GIRLS

### THE DEVOTION OF EDWARD HOLSTON.

Earl Noland Sauer.

#### Chapter IV.

Holston during his Junior year was the gayest of the gay—for a while. His little gambling had increased; his smoking had become incessant; profanity was his favorite means of expression. He was often referred to as "a fast young sport." He had ceased studying for the ministry. His reasons so he told the college president, were that there was nothing to preach, religion was a delusion, only kept a man from enjoying himself. Besides, one could not make enough money by preaching.

Several months later, some rumors got out about his gambling for large stakes, and that he was drunk sometimes. Estelle, of course, heard of these, and she told her family. The result was that he was asked not to call at the Lander's residence any more. Estelle, to forget, was sent away to a fashionable finishing school. Her attraction for Holston had been real, and perhaps she did love him, in a way, but nevertheless she soon did lose interest in him. Holston plunged all the more into pleasure, and several times got into trouble with the college authorities. Then, one day shortly after the Christmas holidays, a large sum of money was stolen from the office of the college treasurer. It was believed that a student was the thief. Three days following, Holston was found in his room dead, a bottle of laudanum, which was empty, was clutched in his hand. On the table was the following note—

"I am the one who took the money. It was to pay gambling debts. My life is ruined, there is nothing to live for, so I seek peace in oblivion."

Edward Holston.

His body was sent back to his old home for burial, the expenses being paid by those who had known him in his youth. His old pastor, who had been the preacher under whose preaching Edward Holston was converted said at the burial, "you see before you the results of the materialistic teachings of the age: This young man went up to college with a saved soul, and a heart burning to do God's will. There he was taught to doubt the Bible, Christ and the atonement. His faith was wrecked, and he comes back to us—as you see him today—lost and ruined!"

"Oh, when will the church of God awaken to its peril and stop these diabolical teachings. Edward Holston was taught the evolution of man; we are witnesses to the destruction of Edward Holston. From a saint, called of God, to a sinner, lost slave of Satan."

End.

Dear Aunt Bettie: As I saw my other letter in print I will call again. What do you cousins do these lonely days? School is out and I get lonesome. I was promoted to the 8th grade. I go to Sunday school and enjoy going. We are going to see who can read the most chapters this week. I have already read 105: How many of the cousins like to read the Bible? I do. Mattie Jackson I guess your age to be 13. Well I have bothered Aunt Bettie long enough. Some of the cousins write to me.

Lela Sanders.

Dear Aunt Bettie and Cousins: Here is another girl from Illinois knocking for admittance. May I come in? I hope so for I have long been a reader of *The Herald* and wish to join the cousin's happy circle. I am five feet and one inch tall, weigh 103 lbs., have long blonde hair and grey eyes. My birthday is between Labor Day and Halloween. Who guesses it. I will write to them if they care to correspond with me. I will go to school in the seventh grade next year. I belong to the M. E. Church and love it

dearly. Our pastor is Rev. J. H. Davis and he is sure a good one. I will not take any more time. This is my first letter and I hope to see it in print. Ethel Stevens.

Dear Aunt Bettie: Here I come to chat with you and all of the cousins. No it's no use for me taking off my hat, because I will not stay long. Ida Porter I guess your middle name to be Margaret. Am I right? My age is between 6 and 10. The one who guesses it I will write them a letter. I weigh about 45 lbs., have golden hair, blue eyes, and my height is 3 feet, six inches. My school was out April 27 and I was glad. I guess I will close for this time.

Mildred Hackenbracht.

Dear Aunt Bettie: Will you let a West Virginia boy 49 years old join your happy band of Boys and Girls? I have been bed-fast nearly 11 years in a paralyzed condition on my left side. I am a Christian and enjoy reading the *Pentecostal Herald*. I have a wife and six children and my long confinement causes us to be having an awful hard time getting along, as we are poor and have no income. I am lonesome and I want the cousins or any one who will, to please write me a letter, and send me some two cent postage stamps, or paper money, if they can. I would be happy and thankful for help, and the giver would be blessed. Tell me something in your letter that Jesus did or said while on earth.

Charley P. Buckland.

Alderson, W. Va.

Dear Aunt Bettie. Will you please let an Arkansas girl join your happy band of boys and girls? This is my first attempt to write. Hurry up boys! If you don't write, Aunt Bettie is going to change this to the girls' page. I seldom ever see letters from this state. If we are not careful the other states will be ahead of us. I am a girl 5 feet 5 inches, short dark brown curly hair, brown eyes and weigh 111 lbs. My birthday is June 5. My age is between 12 and 15. The one that guesses it I will send them a long letter. I like to go to Church and Sunday school. Our pastor's name is Bro. Busby. He sure is a fine preacher. I have 4 sisters and two brothers. One sister older than I am and the rest younger. Ida M. Porter I guess your middle name—Margaret—am I right?

I will close for fear of W. B. Will some of the cousins please write to me? I will answer all.

Phyllis N. Morgan.

Dear Aunt Bettie: This is my second letter to *The Herald*. How are you and the cousins? Everet I guess your age to be 11. If I am right please send me a card. I will leave my age for the cousins to guess. It is between four and eight. Who has my birthday February 17. If any one wishes to write to me my address is Neame, La. Herman Mayo.

Dear Aunt Bettie: Will you please let a little girl from West Virginia join your happy band of boys and girls? I am almost nine years old, weigh forty pounds, have red hair fair complexion and a few freckles and am in the third grade at school.

Helen Metcalf.

Dear Aunt Bettie: As I saw my letter in print I thought I would write again. How are all the cousins and you Aunt Bettie? I hope you are all well. How many of the cousins were at Sunday school last Sunday? I was. Will close with love and best wishes to you all.

Lonnie Road.

Dear Aunt Bettie: Will you admit a little Bristolion into your happy band? I am nine years old and love to read the Boys and Girls' Page. I am in the 4th grade. I am taking

my vacation out in the country. Grandfather takes *The Herald* and says it's the best paper in the world. Say Aunt Bettie I have read every word of the descriptive matter about the precious promise Bible. Will you see that I get a Calendar. Say boys and girls I want to ask you a question. Did Judas take the bread and wine with the other disciples and was the Supper taken on the same day the Jews eat their passover. As this is my first letter I will ring off.

Lena Ruth Owen.

Dear Aunt Bettie: Will you let a little Arizona girl join your happy band of girls and boys? I am in the 5th grade and my age is between 14 and 10. The one that will guess my age I will write. I am 4 feet and seven inches and weigh 82 pounds. I have a little brother. He is 11 years old. This is my first letter to *The Herald*. My uncle and aunt takes *The Herald*. Aurora Flaherty I guess your age to be 14.

Pauline Jaeger.

Dear Aunt Bettie: Will you let a Florida girl join your band of boys and girls? I live in New Smyrna, Florida on the East Coast. We are visiting our Grandparents in Georgia. Came up in our car. My Grandmother takes *The Herald*. I like to read the letters. Am eight years old and in the third grade. I love to go to school. With best wishes, Virginia Bush.

Dear Aunt Bettie: I love to read the Boys and Girls' Page in *The Herald*. I have gone to Sunday school now for almost 5 years without missing a Sunday. I was the only one in every day school this year that received a certificate for being neither absent nor tardy. I am 9 years old and am in the 5th grade. I became converted a few nights ago. I love Jesus and I know that he is my Savior. I love to go to Sunday school and church. I take music lessons every Saturday. Hadlock is in Washington.

Sarah Frances Frisbie.

Dear Aunt Bettie: Hello, would like to join your page. I take *The Herald* and sure enjoy reading it. It is such a good Spiritual paper. Will write a few lines and hope to see it in print. If you have space on your list. I am a member of the Methodist Episcopal Church. I am saved and sanctified waiting to be baptized with the Holy Ghost. I go to the Methodist Episcopal Church here in the county. We sure have a fine minister his name is Rev. Stevens and we have preaching Sunday morning and at night after League. I am hoping to hear from one who wishes to write to me. I am planning, if the Lord is willing and we get along all right here to go to school in Decatur this winter and take up the 8th grade. It is 13 miles from here. I sure praise the Lord God for what he has done for me. Hope you all serve him too every day, for we need to pray lots and work for him always.

Mrs. Edith Wintz.

Dear Aunt Bettie: Lets all continue to pray for one another as we know by experience that through prayer the clouds roll away. 'Tis so sweet to trust in Jesus, just to take him at his word for it is then that we can rejoice in the Lord even in dark days for we know he sends chastisements in love not in anger. Praise his holy name. Yes Mrs. Vires keep trusting Jesus he will carry you through and Miss Mattie A Givens hold on to God in faith, believing all things work together for good to them that love the Lord.

Yours in christian faith.

Lizzie M. Perry.

Dear Aunt Bettie: I want to correct my testimony I made some time back. I testified of being sanctified. I find I was only saved when I thought I was sanctified. I lived such a wonderful life and had such peace in my heart that I never had before. I had turned around and was trying to live right but had never to say felt a change in my heart. So in December I was grieving over my sins and was praying to be sanctified and I trusted God's word and got relief and testified to it so I lived a fine life and thought

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Bible Book's Study on fingers, 75 cards, 4 games. Why am I or why am I not a Christian, answered with Bible Texts. Evangelistic, educational, entertaining. Price, \$1.25. Introduction price, 80c.

J. H. Ferguson, Delaware, Ohio.

from December until May, and I sinned and I thought could I be right? I began reading some books, one "The Garden of Love," "When The Holy Ghost is Come," "Twentieth Century Sermons," and "Beautiful Girlhood." So I began to see and I got to where I didn't want to read them and wanted to so I didn't know where I was and I confessed some things that I had not. I would be one way awhile and then another it seemed like I would die and the devil bringing things through my mind that I could not keep out, so I have, I firmly believe found really where I was. I had been praying to get closer and if there was really anything in my heart for God to show me, it seemed that I would be afraid to die. Oh, I want the Christians to pray for me that I may get every thing out and to receive the Holy Ghost. I am sorry I made a mistake but so glad that I see it. Pray for me earnestly.

Mrs. W. B. Coleman.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? I have dark brown hair, brown eyes and my complexion is between fair and dark. I am 13 years of age and am in the eighth grade. I go to school at B. H. S. (Bladenboro High School). My father takes *The Herald* and I enjoy reading the Boys and Girls' Page. I am reading the Bible through; I am reading Jeremiah now. Mary Brewer, your age is 15. I hope I have guessed right. I must close for fear of Mr. Waste Basket.

Mary Tillie Dornless.

Dear Aunt Bettie: I thought I would drop in a few minutes to see how you and the cousins are. Mother takes *The Herald*. Now I will guess some ages: Mary Brewer I guess your age to be 14 years, Louise Mcnabb, I guess your age to be 12. Am I right? I surely enjoy reading the Boys and Girls' Page. Aunt Bettie I do hope this letter will be printed. I am 10



### Facial Blemishes

Sallow, muddy, roughened or blotched complexions are usually due to constipation. When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication. Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today,

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A LUBRICANT—NOT A LAXATIVE

years old and would like to hear from some of the cousins. I will try and answer them. Best wishes to Aunt Bettie and the cousins.

Esther Needels.

Dear Aunt Bettie: As I have been reading *The Herald* for some time, I have not seen any letters from North Dakota. So here it is. I am 11 years of age and I will be 12 years the 22nd of July. I am in the 6th grade. I go to Sunday school and I also go to church. My father gave me a nice Bible with my name on it. I read in my Bible every day. Hope to see this in print.

Fern Carlson.

Dear Aunt Bettie: Will you let an Alabama girl join your happy circle? I am about five feet six inches tall, have medium brown hair, grey eyes, light complexion and weigh 136 lbs. I will let the cousins guess my age. It is between 15 and 18. The one that guesses correctly I will send them a nice post card. Myrtle Bray I thought your poem was fine. I am sending a poem I composed:

#### "BE CONTENT."

No matter what may come your way  
Always try to be content,  
Try to make life bright as day  
With the blessings that God sends.  
Always try to be happy and cheery,  
Wearing a glowing smile,  
Try to cheer the sad and weary  
And make your life worth while.  
Help them to bear their burden,  
Show your love for them;  
Help them to find the road to Heaven  
And you'll find your reward in the end.

When Satan tempts you to do wrong  
Turn your back to him and say NO,  
And turn your eyes toward the Lord  
From whom all blessings flow.

Then when with this life you're through  
A rich reward you'll win,  
And then you'll be glad forever  
That you turned from the paths of sin.

If any of the cousins wish to write to me my address is Trade, Ala.  
Nellie Auston.

#### STRAINS OF LOVE.

A 64-page book of sacred songs, Sheet music size. By Haldor Lillenas and others. These songs are a little more difficult than the ordinary gospel songs but are all simple enough for the ordinary singer.

The songs are written mostly for the medium voice with only a few for Contralto or Bass.

Sheet music size. Bound in attractive covers, \$1.25 postpaid.

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Important: When you renew your subscription, please do not fail to refer to the fact that it is a renewal.

### UNIVERSITY OF LOS ANGELES.

An important development for The Training School for Christian Workers and for the Los Angeles Seminary and for the University of Los Angeles has taken place in the action of their respective Boards of Trustees as noted in this account.

The University of Los Angeles was, we believe, conceived in the mind of God. It was planted in human hearts and minds during the first years of the Southern California Holiness Association.

George W. Dugger, Rev. M. L. Haney, A. S. Spaulding and others expressed in writing "a desire that an interdenominational holiness university be founded in Southern California." That document is still in the files of the University. With this thought in mind many meetings have been held throughout the years.

It was in the mind of those who were interested in the matter to bring about a unity of purpose and a plan by which schools with holiness as the dominant idea already in existence, might not be ignored. It has been a long trial of faith which is finally beginning to bear fruit in a practical manner.

During the early part of these years a meeting was held which was in session nearly the whole day and adjourned to another day. At this last meeting, also for nearly a whole day, a "Statement of Doctrine," necessary for an interdenominational university of the character proposed, was adopted.

The designs for the future of the University contemplate several colleges including far as possible those of like character which are now in existence. A plan for a College of Liberal Arts was inaugurated at the 1922 annual meeting of the University.

The Los Angeles Seminary and the University have entered into an agreement whereby the Junior College of the Seminary will be designated as the Junior College Department of the University. The Training School for Christian Workers has also executed an agreement with the University whereby it becomes the College of Bible Training of the University.

W. Burt Clark.

### STATE HOLINESS CAMP.

The Camp Meeting of the Michigan State Holiness Camp Meeting Association will convene at the camp grounds at Eaton Rapids, Mich., July 26, 1923, closing Sunday, August 5. This promises to be one of the greatest camps ever held on these grounds. An unusually strong corps of workers has been engaged for this year. Aside from four of the strongest and ablest evangelists our country affords, Miss Blanche Shepard has been engaged for the work with the children and young people. Miss Shepard is the only one of our workers coming to us for the first time this year, but she is well known over the state and will be a great blessing to the young people. Many young people and others have already made plans to spend their vacation here, where not only the body will be recreated but the soul will be fed, as well.

Free tenting ground is offered those wishing to bring tents. Splendid hotel and dining-room accommodations are

## Hopkins Holiness Camp Meeting

### AUG. 16-26, 1923, Inclusive, Hopkins, Mich.

### 12th ANNUAL SESSION OF THE

## Western Michigan Holiness Association

Interdenominational but Not Undenominational.

One of the leading camps with Holy Fire and Full Salvation but without fanaticism or cold formalism. Founded on the Bible doctrine of justification by faith and the fiery baptism of the Holy Spirit cleansing the heart. Wonderfully upheld and blessed of God in the past with assurances of victory at this camp. Don't you want to come with us?

### Workers of National Fame. Among whom are

Rev. Bona Fleming and Rev. Jno. Hunt, Jr., Evangelists; Rev. Ira Miller, Evangelist and Song Leader. R. G. Finch, Missionary; Young People's Leader, Mrs. Fred DeWeerd; Pianist, Harold Gretzinger. Other workers expected.

Thirteen acres of beautiful woods—spacious hotels with dining room—comfortable tabernacle overlooking lake, and a warm, sympathetic, spiritual atmosphere.

Ministers and wives entertained free. We invite you.

Make room engagements, etc., through the Secretary.

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Dr. L. E. Heasley,  
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## "Therefore Soften Again Your Hearts"



We grow callous to horrors about which we have heard so much without arguing with ourselves that the repetition of atrocities does not lessen the misery. Little by little we grow cold to the appeals and those who are devoting themselves to the works of mercy have a discouraging time of it to take care of their charges.

Near East Relief is an organization caring for one hundred and fifteen thousand children orphaned by the Turk besides helping the refugees made homeless by the Smyrna fire. Perhaps this organization is building better than we know in Americanizing these little aliens under its charge, who pay homage to the American flag as the one thing which has saved them from death. Imbued with American ideals, American methods in industry and agriculture, they will in a few years be self-supporting and be a leavening influence in those war torn countries.

On account of international confusion which has uprooted thousands of households and sent helpless old men and women and especially little children out on the road to perish miserably if succor is not extended, Near East has a

greater task than ever before.

"Therefore soften again your hearts," loosen your purse strings and stand back of Near East Relief. Fight the Turk with your dollars and soon we shall have a new Paradise where once was Eden but which is now called "The Land of a Million Sorrows." Send contributions—and quickly, please—to PENTECOSTAL HERALD, Louisville, Ky.

offered at Hotel Grace on the grounds. Ministers and their wives are entitled to free rooms at the hotel and half-rate in the dining-room.

Plan to be present for this feast of good things. For further information write the Secretary, Miss Fern C. Wheeler, Charlotte, Mich.

### REPORT.

Just closing a great meeting at Cosmos, Minn. a new railroad town, some seventy-five or eighty miles west of Minneapolis on the new "Luce Line" railroad. A big wooden tabernacle was erected for the meetings, and people of all denominations attended the services. After a battle with poor lights, rain, bad roads, and other things, the meeting got under way, crowds filled the building; and the interest deepened until we were compelled to extend our intended stay of two weeks to over three.

The people were hard to move, but finally things broke loose, and the altar was filled two deep, with seekers

on the platform. God surely blessed in a wonderful way and scenes of real victory continued up to the very close. Several scores of seekers came forward to pray. We trust that the community will never be the same again. The results should stand for eternity.

I go to Finlayson, Minn., up to the middle of July, then east to Michigan until fall. Have several calls ahead, but can take on a few more meetings on my fall and winter slate.

F. J. Mills.

### GOOD MORNING, NEIGHBOR.

By the way, if you want a weekly spiritual blessing from now until January, 1924, give me 50 cents and let me have *The Pentecostal Herald* sent to you. I can recommend it. Try this on a few friends.

Have you read the new book called *FLIRTING WITH THE DEVIL*, by Rev. Jack Linn. It gives the truth about the movies. It is red hot and should have a wide circulation. Price, 25 cents. Pentecostal Publishing Company, Louisville, Kentucky.



# Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VII.—August 12, 1923.

Subject.—Martha and Mary. Luke 10:38-42; Mark 14:3-9.

Golden Text.—Mary hath chosen that good part, which shall not be taken away from her. Luke 10:42.

Time.—During our Lord's ministry. Place.—Bethany.

The home at Bethany was one of contrasts. One would like to know more about Lazarus, but his real character is somehow kept largely in the background. The history seems to indicate that he was the head of the household. The parents were doubtless dead; and Lazarus was caring for his two sisters. The story of his death and resurrection will always be full of inspiration and hope for Christians. He loved the Master, and was faithful to him at all times; but we are not told much about his personality.

The two sisters in the home furnish us a batch of splendid lessons on several lines. How unlike they were. Martha was a great housekeeper, but lacked insight into the deeper things. In much serving she lost sight of the real things in the Master's coming. Mary was not a showy sort of a girl; but she could see deeper into the Lord's visit in a minute than Martha could in an hour. Martha could receive him into her house in up-to-date style, and bid him welcome after the best form of Jewish etiquette; but she did not know why he had come to see them. No doubt she was perfectly sincere in all her intentions when she decided to cook a fine meal for the Master. If she had lived in our day, all the old family silver would have been freshly polished for the occasion, and the china-ware would have been clean to brightness, while all the table linen would have been laundered after the most perfect fashion. She would have served the dinner in courses, of course, and would not have dared to seat herself as long as she could persuade her blessed Guest to take another mouthful. Then she would have said: "O Master, do eat something: you have taken almost nothing." How she did misunderstand him. He had not come to be ministered unto, but to minister unto them. Martha would have almost given her life to serve him, but did not dream that he had come to serve her. And the precious Marthas are not all dead yet. Many is the time when some good pastor drops in to take a meal or to spend the night with some family in his flock, hoping to have an opportunity to break the bread of life to them; but the good Martha of the house makes it a great occasion for much serving and large exhibition of her fine housekeeping qualities to the utter undoing of the man of God. Everything is in a clutter, the children do not know what to do with themselves, and the husband would feel more at home at the club. The preacher does the best he can, but Martha's good intentions checkmate him at every turn, and he goes away knowing and feeling that he has made a miserable failure to do the work of God. And it took two full days to get Martha's household back to normal. They all looked forward to the pastor's next visit with horror, not be-

cause he was a bad pastor; but because Martha failed to understand why good pastors visit their people.

The story is beautiful, but pathetic—one almost suffers when he reads it. Martha is bustling around the kitchen, cooking and sweating, fretting and fuming, and impatient because Mary will insist on being at the Master's feet when she is so much needed about the serving. At last she can endure it no longer, and rushes into the living room to set matters right. Her face is flushed with a tinge of wrath and her nerves are at the breaking point. "Master, won't you please be so kind as to tell my sister to come and help me get the dinner ready? I am tired almost to death, while she sits here at your feet and suffers me to serve alone." Poor woman! she means well; but she is blind to the meaning of his presence in the house. She even twits him: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help." Jesus rebukes her gently, but sternly: "Martha, Martha, thou art careful and troubled about many things. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Would God that the Church could learn that Jesus does not need her one vigintillionth as much as she needs him. The Master would rather eat a piece of plain bread and drink a cup of cold water, that he might have a chance to feed Mary's hungry soul the bread of everlasting life, than to feast on roasted turkey and pound-cake; but that would not give Martha an opportunity to captivate him with the good qualities of her fine house-keeping. Home-making is better than mere house-keeping. They are like the spirit and the letter of the law: one makes alive, the other kills.

Moral.—When the pastor comes to your house, if he is worth a hill of beans, give him a chance to help you and your husband and your children get nearer to God. Amen.

The second part of the lesson is a beautiful sequel to the first part. The Master enters the little Bethany hamlet tired and foot-sore; but he has a dear friend living there, Simon the leper by name, whom he had doubtless cleansed from his leprosy at some former time. Simon hurries to have him come to his house for entertainment; and the Master was glad to go. In a few minutes Mary heard that he was in town, and that he was dining with Simon. She had "an alabaster box of ointment of spikenard very precious." What an opportunity to show her love for her Lord. Martha may have been upset again about Mary's way of doing things; but never mind about that: it really did not matter. She ran into Simon's house, slipped up to Jesus and poured the entire box of ointment upon his head, and began to rub it into his hair with her fingers. That was too much for the miserly soul of Judas; so he wished to know, "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." His speech must have

found an echo in other hearts, for "they murmured against her." We read in another place that Judas did not say this "because he cared for the poor, but because he kept the bag;" he was treasurer of the Board of Stewards, and loved to handle the silver and to hear it jingle. It is hard on him, but it is said that he was a thief. Maybe he desired to collect a bonus for handling those three hundred pence. Covetous!!

The Master's fine rebuke scatters the fussers. "Let her alone: Why trouble ye her? She hath wrought a good work upon me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." No one ever gets close to Jesus, or understands him, as long as he has anything that is too good for him. Divine riches come to us when we have given him our all. I saw a group of preachers the other day smoking and chewing tobacco and talking about nearly everything except the work of the kingdom: then I went away and cried, and wondered what God could accomplish in the salvation of lost men through such ministers. If you can keep from being broken-hearted over such things, I do not envy you. But I am off my subject. This is only giving Jesus a chance to clean us up, in order that we may give him something that he can use in his work. How far we are from real sacrifice for him.

Is not the Master's commendation of Mary just splendid? "She hath done what she could." That's worth a billion. What she could! It is better to furnish flowers before the funeral; and so Mary anoints her Lord for his burial while he is yet alive and with her; and he said: "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

The lesson story is beautiful. Martha is a pearl; but Mary is diamond of the first water. Jesus can use a Martha once in a while; but he would like to have a million Marys.

## IMPORTANT.

Please pray for the tent meeting to be held at Stoughton, Wis., July 29-Aug. 12. Rev. Jack Linn and wife will be the evangelists and singers. Come if you can. Address, E. J. Kjolseth, Stoughton, Wis.

## ANNOUNCEMENTS!

Rev. G. F. Jacobs writes that he has open dates for fall and winter, and would prefer work in the South, as he has some calls that way. Address him, University Park, Iowa.

Rev. H. H. Hooker and wife and Rev. John A. Rainne are in a big revival meeting at Hartsville, Ala., July 20 to August 2. They ask the prayer of the great Herald family that God shall undertake for them. They expect a gracious time.

Rev. Stephen B. Williams, pastor at Indianola, Okla., Methodist Episcopal Church, is now engaged in a meeting in the M. E. Church, South, at Grayson, La., where he did some of his first preaching twenty-three years ago. First Sunday in August Brother Williams will begin a meeting in the Methodist Protestant Church at Pollock, La. He states that he will be

# Gospel Tents

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22 Years in Business.

SECOND BLESSING PHONOGRAPH RECORDS AND SHEET MUSIC SONGS. Holiness songs by sanctified singers. For list see: Pentecostal Herald, June 27, or Herald of Holiness, May 23; or write Evangelist E. Arthur Lewis, (Publisher), 341 West Marquette Road, Chicago, Ill.

glad to consider calls for other revival meetings. Large crowds are attending his preaching in Louisiana, his native state, where he was a convert from Roman Catholicism twenty-four years ago.

## NINTH ANNUAL RETURN.

For nine years it has been my happy privilege to serve this thriving Western Oklahoma town as their evangelist. Texola is one of the few places that has retained its beautiful western spirit, that when once enjoyed it is never forgotten, but that deep feeling of personal interest is still aglow out here, and it is always a genuine pleasure to serve them. From the time the Rock Island train sweeps into the station the greetings are hearty and numerous, and the spirit of true brotherly love and loyalty to friendship is always evident making any evangelist covet the privilege of preaching the unsearchable riches of Christ to them, they are enthusiasts and responsive to any wish and desire of their leader, therefore the meetings are always successful and great good is accomplished. These campaigns are not union in the fullest sense, but they always have the co-operation of the Christians at large, especially the Baptist brethren, the deepest feeling of respect and consideration is manifested here.

The revival opened with a delightful swing, the first night saw a great attendance and many from adjoining towns were present, every indication points to victory. The pastor, Rev. J. B. Williams, has a good influence here. He is a great enthusiast for the old-fashioned revivals and unless some unseen providence interferes will have a wonderful victory here.

Essie Osborne, Evangelist.

## "WHAT OF THE NEW DISCOVERY."

After considerable experience with the Cult called Christian Science, I devoted some time to the study of their literature, in main, Mrs. Eddy's Science and Health, together with attending their "meetings," "readings," mid-week "services." Then concluded to write this little book. It is concise, brief—to the point—practical illustrations well saturated with wholesome gospel.

The results for many in reading "What of the New Discovery" has proven it to be the little David crossing the crystal brook picking up a smooth stone—the Word of God—and striking the Goliath of heresy sufficiently that he is unable to answer. All authors profit from sale of the little book—goes to Methodist Hospital, Houston, Tex. Many say it is the best of its kind. Can be read at one sitting. Price, 15 cents.

Order from Pentecostal Publishing Company, Louisville, Ky.



## General Holiness Convention

**CADLE TABERNACLE  
INDIANAPOLIS, IND.**

**September 11-16, 1923**

**Jon Paul, Chairman Program Com.**

**UPLAND, INDIANA.**

**WANTED—AN INDUSTRIAL WORKER  
FOR A MEXICAN MISSIONARY  
INSTITUTION.**

A capable and experienced Christian young man of Missionary Spirit is needed to take charge of Carpenter and Cabinet Making Shop, equipped with hand tools and modern machinery and run by electricity, to instruct and direct apprentices and teach manual training classes. Salary not large, but Missionary opportunity great. Applicants to apply immediately, giving full information regarding qualifications and experience and to send credentials and references in first letter. Address "Principal" P. O. Box 973. El Paso, Tex.

### ABSARAKA CAMP MEETING.

The Cass County Methodist Camp Meeting held at Absaraka, N. D., June 22 to July 1, proved to be a very gracious gathering. The excessive rain of the first few days of the camp, undoubtedly kept a good many from attending, but the weather during the last half of the camp was ideal, and the attendance steadily increased to the close.

The preaching of Rev. Joseph Owen, the singing, and children's meetings conducted by Miss Caffray, and the solo work of Miss Gladys Miller, were all of a high order, and much appreciated by the people, and honored by the Holy Spirit. Considering the financial stringency that exists, the offerings were liberal, all obligations were met, and ten tents were purchased and added to the permanent equipment.

Mrs. B. B. Elliott, of Hunter, presided over the dining hall with splendid efficiency, and satisfaction, and has been requested to repeat the operation another year. Miss Florence Hagemester, was the very efficient pianist for the entire session, and rendered excellent satisfaction. The officers of the association were unanimously re-elected, and their devotion to the cause, and their labors of love are most heartily appreciated. It was decided to make more use of local workers, and to employ but one strong evangelist for next year's camp.

Much extension work is planned for the coming months, and the hope and expectation is, that this splendid gathering shall extend its efficient ministry to a much wider territory in the future.

For the convenience of any who may wish to communicate with the same, we add a list of the present officers. President Herman Boyce, Absaraka; Secretary, Mrs. W. C. Sage, Page; Treasury Mrs. K. Dickson, Erie, N. D.

### VICTORY AT BOONEVILLE, MISS.

I thank you for remembering me in your prayers. God gave us a great victory at Booneville, Miss., in a union meeting of all the churches there where we closed Sunday, July 1st. Am now in the midst of a fine meeting here at Johnston, S. C. Begin at Pickens, S. C., and after that I have a meeting waiting for me in one of our leading Atlanta churches. More later. In him and his service.

Charlie D. Tillman.

### AKRON, OHIO.

We closed at the above place with wonderful victory. Crowds were fine, more than could be accommodated under the large tabernacle towards the last of the meeting. Many souls were saved and sanctified. They have one of the best openings for a camp meeting that we have seen. The camp is in its infancy (this being the second meeting,) but it takes on the proportions of a full-grown camp. Rev. B. H. McCrory the president, Rev. H. H. Davis the secretary, Rev. Beery the treasurer, and Rev. Mitchell, Rev. Masters and several other ministers, and with Prof. A. H. Johnston and his wife all belonging to different churches working in harmony together, means a strong camp in the years to come in this great city of industry. They are backed by a splendid constituency from seven or eight churches with their pastors. We never heard Brother and Sister Johnston sing better; the blessing and unction of God was upon them, and though they have lived in Akron for forty years, and have led the singing in a half hundred meetings almost, yet, the people seem to enjoy them better every time.

Rev. Chas. M. Dunaway, of Decatur, Ga., was my associate preacher. All that you have heard about Chas. M. Dunaway being a great preacher and a soul-winner is so. He is great and a most amiable man to work with, and we shall be glad to be with him any time in a meeting. Mrs. McBride rendered good service, and wielded a fine influence for holiness. The writer was there last year, and was glad to return this year, and best of all we enjoyed the privilege to minister the gospel to hungry souls, and the fellowship of the workers and Akron's good people. The Sebring, Ohio Quartet visited us over the first Sunday, and rendered splendid service in song. The "Cornfield Quartet" from Findlay, Ohio, was with us over the last Sunday, and they did fine work for the Master: They are an exhibition of spiritual freedom, and they can sing, too. Ask either of these Quartets to visit your camps, you will not regret it. Brother and Sister Will Murphy of Sebring, Ohio, were with us twice. Sister Murphy is a great preacher and an excellent singer: She and Brother McFail of Sebring sang a duet that brought the glory down. They are among the best. Others brought good messages in song. In all this was a wonderful meeting. Our entertainment in Hotel Marne was fine. God bless this good work and the workers we shall ever remember their many kindnesses unto us.

Yours in his service,

J. B. McBride, Pasadena, Cal.

**NEW SONG BOOKLET** by Rev. Jack Linn and wife. Many believe this book is even better than their first which has had such a wide sale. By all means get this new booklet which has just been issued. Ask for the new Blue Book. Price, 35 cents. Address, Pentecostal Publishing Company, Louisville, Kentucky.

Is there among your acquaintance a person that is a shut-in? If there is, could you do them a kinder act than to send them The Herald until January, 1924, for 50 cents, and pray that it may bring joy, peace and sunshine.

## Pike's Peak Holiness Camp Meeting

**AUG. 9-19**

**Colorado Springs,  
Colorado.**

**AUG. 9-19**

A great interdenominational meeting at the foot of Pike's Peak—most beautiful spot in America for a CAMP.

Large gathering of Ministers and Mission Workers and spiritual laymen; a time of great refreshing.

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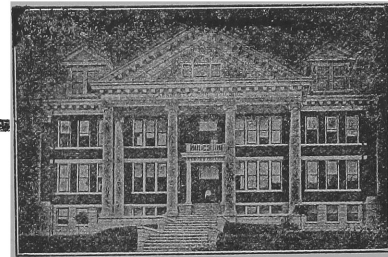
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### CAMP MEETING CALENDAR.

**KANSAS.**  
Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. H. M. Reynolds, Sec., Burr Oak, Kan.

**MISSOURI.**  
Ava, Mo., (Mt. Zion) Aug. 30-Sept. 9. Workers: A. L. Whitcomb, Roy L. Hollenback and C. C. Rinebarger. Address, T. F. Evans, Sec., Ava, Mo.

Hannibal, Mo., camp, August 17-26 inclusive. Workers: Roy L. Hollenback and H. P. Beck. Address L. Anderson, 617 Olive St., Hannibal, Mo.

**NEBRASKA.**  
West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address A. H. Hughes, Litchfield, Neb.

**NEW JERSEY.**  
Erma, N. J. camp, Sept. 14-23. Workers: Rev. Chas. L. Slater and Rev. John N. Nielson. Address Eldredge Hawk, Sec., Rio Grande, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

**NEW YORK.**  
Benlah Park, Richland, N. Y., camp, Aug. 19-Sept. 2. Workers: Geo. J. Kunz, John Paul, D.D., A. L. Whitcomb, D.D., F. W. Saffield and others. Leader in song, Mrs. F. W. Saffield. Address Rev. G. N. Buel, Sec., Sandy Creek, N. Y.

**NORTH CAROLINA.**  
Hendersonville, N. C. Camp, Aug. 12-26. Workers: Raymond Browning, Rev. C. A. Hosford, Rufus Perkins, Fred Seibert. Write Mrs. Mabel Baughman, Sec., Hendersonville, N. C.

Poplar Branch, N. C. camp, Aug. 22-Sept. 2. Workers: E. T. Adams, George B. Kulp, Prof. R. A. Shank and wife, Mrs. E. T. Adams, Rev. John P. Bross and others. For information address Mrs. L. C. Baum, Sec., Poplar Branch, N. C.

**OHIO.**  
Portage, Ohio, Camp, Aug. 16-26. Workers: Dr. G. W. Ridout, Rev. Howard W.

Sweeten, A. H. Johnston and wife, song leaders. Write to Rev. E. L. Day, Sec., Lindsey, Ohio.

Mt. Vernon, Ohio, Sychar, Aug. 9-19. Workers: Rev. Chas. Babcock, Rev. John Owen, Rev. Guy Wilson, Miss Anna McGhie, Mrs. Sadie B. Mishey, Miss Mae Gorsuch. Prof. W. B. Yates, song leader, Main Tabernacle, Misses Wilcox and Cornell, song leaders Young People's Tabernacle. Address, C. A. Lovejoy, 3219 Cedar Ave., Cleveland, Ohio.

Toronto, Ohio, Route 2, August 16-26. Hollow Rock Camp. Workers: John L. Brasher, Chas. M. Dunaway, Rev. Cox and wife, C. C. Rinebarger and wife, and the Mackey Sisters. Address F. W. Poland, Sec., East Liverpool, Ohio.

Holiness Camp Meeting, Circleville, Ohio, August 24-Sept. 2. Workers: Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address Rev. E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

**SOUTH CAROLINA.**  
Epworth, S. C. camp, near Ninety Six, S. C., Aug. 17-26. Workers: Rev. C. F. Wimberly, Rev. Joseph Owen, S. H. Prather, song leader. Prof. Jno. Landrum, pianist. Address Rev. W. P. B. Knard, Epworth, S. C.

**TENNESSEE.**  
Dyer, Tenn. Camp, August 17-27. Workers: Rev. S. W. Strickland, Miss Essie Morris and others. Joe T. Hall, Secretary, Dyer, Tenn.

Greeneville, Tenn., camp, Sept. 9-23. Workers: Rev. Thomas C. Henderson, Rev. W. B. Yates, Mrs. J. Fletcher Strain. For information address Mrs. Henry A. Larmons, 430 S. Main St., Greeneville, Tenn.

Uba Springs, Tenn., camp, August 10-19. Workers: Rev. W. H. Crawford, evangelist, and I. A. Sullivan, song leader. Miss Phoebe Catron, Sec., Union City, Tenn.

**VIRGINIA.**  
Locust Grove, Va., Camp, Aug. 30-Sept. 9. Rev. H. A. Handy in charge. Mrs. L. R. Bowler, Sec., Locust Grove, Va.

Spottsylvania, Va., camp, Aug. 10-19. Revs. George G. Hammell, Bessie B. Larkin, W. L. King and wife, O. B. King and wife, J. W. Heckman, and Miss Carpenter of India. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Additional Calendar page 15.



## EVANGELISTS' SLATES

- ADAMS, E. T.**  
Graham, Ky., August 9-19.  
Poplar Branch, N. C., Aug. 22-Sept. 2.
- ALLEN, HARRY S.**  
Broxton, Ga., July 30-Aug. 12.  
Macon, Ga., Sept. 2-23.  
Canton, Ga., Oct. 1-14.  
Home address, 810 American Blvd., Macon, Ga.
- ANDERSON, T. M.**  
Bloomington, N. Y., Aug. 10-19.  
Circleville, Ohio, Aug. 23-Sept. 2.  
Louisville, Tenn., Sept. 7-16.
- ASBURY COLLEGE GOSPEL TEAM.**  
Danville, Ohio, July 24-Aug. 12.  
Camp Sychar, August 12-19.  
Mansfield, Ohio, August 21-Sept. 3.
- AYCOCK, JARRETTE.**  
North East, Md., (camp) Aug. 10-19.  
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.  
Home address, Atwood, Okla.
- BAKER, M. E.**  
Fig, N. C., (camp) Aug. 23-Sept. 2.  
Permanent address, 914 W. 28th St., Indianapolis, Ind.
- BALSMEIER, A. F.**  
Open date, August 6-26.  
Ottawa, Kan., Sept. 5-8.  
Open date, Sept. 5-23.  
Kansas City, Mo., Sept. 20-Oct. 7.  
Home address, 1018 Fillmore, Topeka, Kansas.
- BARBEE, J. H.**  
Mt. Juliet, Tenn., Aug. 5-19.  
Holmes Gap, Tenn., Aug. 19-Sept. 2.  
Baxter, Tenn., Sept. 9-25.
- BEIRNE, GEORGE.**  
Fredonia, Kan., August 2-15.  
Celina, Ohio, August 17-26.  
Kingswood, Ky., August 31-Sept. 6.  
Tobasco, Ohio, Sept. 7-9.  
Indianapolis, Ind., Sept. 11-16.
- BENJAMIN, F. H.**  
(Song Evangelist)  
Greenbottom, W. Va., August.  
Crown City, Ohio, September.  
Open dates following.  
Home address, Williams, Ind.
- BENNARD, GEORGE.**  
South Tacoma, Wash., Aug. 3-12.  
Batesville, Ark., Aug. 19-Sept. 2.  
Hermosa Beach, Cal., Sept. 7-30.  
Home address, Hermosa Beach, Cal.
- BOND, S. J. AND ADA.**  
Cedar Hill, Tex., August 10-26.  
Lancaster, Tex., Sept. 15-25.
- BROWN, C. C.**  
Denton, Md., July 27-Aug. 25.  
Home address, Kingswood, Ky.
- BUTLER, C. W.**  
Lapeer, Mich., Aug. 13-21.  
Damascus, Ohio, Aug. 22-24.  
Gaines, Mich., Aug. 25-Sept. 3.  
Home address, 3219 Cedar Ave., Cleveland, Ohio.
- CAIN, W. R.**  
Ponca, Texas, August 2-12.  
Wichita, Kansas, August 16-26.  
Springerton, Ill., August 30-Sept. 9.
- CALEY, ALLAN W.**  
Wakefield, Va., August 3-12.  
Home address, Wilmore, Ky.
- CLARK, C. S.**  
Rittia, Okla., Aug. 12-26.  
Cleveland, Okla., Sept. 1-26.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 310 N. Broad, Guthrie, Okla.
- CLARK, A. S.**  
Hillville, Tex., (camp) Aug. 8-19.  
Canton, Okla., (camp) Aug. 22-Sept. 2.  
Home address, Winfield, Kan.
- CLARK, SCOTT T.**  
Burr Oak, Kan., Aug. 11-26.  
Address, Haviland, Kan.
- COLLIER, J. A. AND SCOTT, PAUL O.**  
Alabama City, Ala., Aug. 12-26.  
Address, 1917 Cephas Ave., Nashville, Tenn.
- CONLEY, PROF. C. C.**  
(Song Leader)  
Open date, Aug. 16-26.  
Open date, Aug. 30-Sept. 9.  
Home address, 284 B. York St., Akron, O.
- COPELAND, H. E.**  
St. Croix Falls, Wis., (camp) Aug. 3-13.  
Lansing, Mich., (camp) Aug. 16-26.  
Home address, 5258 Page Blvd., St. Louis, Mo.
- COX, F. W.**  
Millersburg, Ohio, Aug. 9-19.  
June, July and last 10 days in August open dates.  
Home address, Lisbon, Ohio.
- CRAMMOND, PROF. C. C. AND MARGARET.**  
Batesville, Ark., (camp) Aug. 1-12.  
Home address, 815 Allegan St., Lansing, Michigan.
- CURRY, E. G.**  
Cazad, Neb., July 29-Aug. 19.  
Home address, Box 112, University Park, Iowa
- DEAL, WILLIAM.**  
South Bend, Ind., Aug. 1-19.  
Dixonville, Pa., Aug. 26-Sept. 9.  
Worthington, Ind., Sept. 15-30.  
Home address, Ashland, Ky.
- DOSS, R. A. and J. K. HICKS.**  
Avondale, Colo., Aug. 1-15.  
Adena, Colo., Aug. 19-Sept. 2.  
Address, Wilmore, Ky.
- DUNAWAY, C. M.**  
Conneautville, Pa., Aug. 2-12.  
Toronto, Ohio, (camp) Aug. 16-27.
- DUVALL, T. H.**  
Home address, 1443 Grand Ave., Terre Haute, Ind.
- ELLIOTT, P. F.**  
Dayton, Ohio, (camp) Aug. 3-13.  
Owasso, Mich., (camp) Aug. 24-Sept. 2.
- ELLIS, W. E.**  
Bentonville, Ark., July 28-Aug. 12.  
Jasper, Ala., Aug. 16-27.  
Calamine, Ark., Aug. 31-Sept. 9.  
Address, Ada, Okla.
- ELSNER, THEO. AND WIFE.**  
Lily Lake Camp, N. Y., (Chenango Forks) Aug. 9-19.  
Akron, Ohio, September 2-9.  
Kansas City, Mo., Sept. 27-Oct. 5.  
Ashtabula, Ohio, Oct. 7-21.  
Rio Grande, N. J., Dec. 4-16.  
Empire, Ohio, Dec. 30-Jan. 13.  
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.
- FLANERY, B. T.**  
Bowersville, O., Aug. 2-12.  
Home address, Route 2, Clam Falls, Wis.
- FLEMING, DONA.**  
Peoli, Ohio, July 23-Aug. 12.  
Hopkins, Mich., Aug. 17-27.
- FUGETT, C. B.**  
Brown Co., Ind., (camp) Aug. 1-12.  
Poster, Ky., (camp) Aug. 15-26.  
Home address, 142 Newman St., Ashland, Ky.
- GAAR, J. E.**  
Princeton, Ind., Aug. 2-12.  
Wister, Okla., Aug. 16-26.  
Frisco, Okla., Aug. 26-Sept. 9.
- GLASCOCK, J. L.**  
Ft. Jesup, La., August 10-19.  
Hurricane, Ky., (camp) Aug. 24-Sept. 2.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.
- GOUTHEY, A. F.**  
Eldorado, Ill., August 3-12.  
Ramsey, Ind., August 17-26.  
Central, S. C., Aug. 31-Sept. 9.
- GREER, NORRIS F.**  
Watson, Ark., Aug. 5-21.  
Blaine, Ark., Aug. 26-Sept. 15.  
Paragould, Ark., Sept. 16-Oct. 12.  
November and December open.  
Home address, Little Rock, Ark.
- GRIFFIN, D. L.**  
Mangum, La., August 6-12.  
Denham Springs, La., Aug. 15-23.  
Home address, Rt. 1, Box 155, Shreveport, La.
- GRIFFITH, REBECCA BELLE.**  
Open date, July 28-Aug. 12.  
Home address, 814 S. Fourth St., Hamilton, Ohio.
- GRISWOLD, RALPH S.**  
Merrit, Mich., Aug. 1-19.  
Home address, Pennebog, Mich.
- GUYNV EVANGELISTIC PARTY.**  
Summertown, Tenn., July 29-Aug. 13.  
Whiteville, Tenn., Aug. 19-Sept. 3.  
Home address, Lawrenceburg, Tenn.
- HAM-RANSAY EVANGELISTIC PARTY.**  
Albany, Ala., September-October.  
Bristow, Okla., November-December.  
Athens, Ala., October-November.  
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.
- HATFIELD, JOHN T.**  
Moers, N. Y., July 20-Aug. 5.  
Haigler, Neb., Aug. 10-19.  
Delanco, N. J., Aug. 25-Sept. 3.
- HEWSON, JOHN E.**  
Hartselle, Ala., August 2-12.  
Douglass, Mass., July 20-30.  
Kearney, Neb., Aug. 16-26.  
Lacona, Iowa, Aug. 28-Sept. 9.  
Thomas, Okla., Sept. 13-23.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.
- HOBBS, E. O.**  
Wakefield, Va., Aug. 3-12.  
Center Point, Ark., Aug. 17-26.  
Lancaster, S. C., Sept. 16-30.  
Campbellsville, Ky., Aug. 30-Sept. 9.  
Simpsonville, S. C., Sept. 9-Oct. 7.  
Home address, Rt. 2, Station B, Box 377C, Louisville, Ky.
- HOLLENBACK, ROY L.**  
Open date, July 26-Aug. 12.  
Hannibal, Mo., (camp), Aug. 17-26.
- HUFF, WM. H.**  
Romeo, Mich., August 4-12.  
Alexandria, Ind., August 15-20.  
Gaines, Mich., Aug. 25-Sept. 2.
- HUNT, JOHN J.**  
Sunfield, Mich., Aug. 6-15.  
Hopkins, Mich., Aug. 16-26.
- Dover, N. J., Oct. 1-14.**  
Camden, N. J., Oct. 16-31.  
Gilbertson, Pa., Nov. 15-230.  
Avondale, Pa., Nov. 15-30.  
Ionia, Mich., Dec. 2-16.  
Home address, Media, Pa., Rt. 8.
- HOLLENBACK, URAL T.**  
Open date, August 4-19.  
Indiana Assembly of Preachers, Aug. 24-26.  
Open, August 26-Sept. 10.
- IRICK, ALLIE AND EMMA.**  
Buffalo (camp) Tex., Aug. 3-13.  
Eula Camp, Clyde, Tex., Aug. 18-28.  
Abilene, Tex., Aug. 31-Sept. 10.  
Home address, Pilot Point, Tex.
- JACOBS, G. F.**  
Marshalltown, Ia., Aug. 3-19.  
Open dates after September 1.  
Home address, University Park, Ia.  
Open dates for fall and winter.
- JEFFERS, THE.**  
Sanford, Ind., Aug. 19-Sept. 2.  
Address, 800 Grove St., Evansville, Ind.
- JONES, W. F. AND WIFE.**  
Port Royal, Va., Aug. 3-12.  
Samos, Va., Aug. 17-26.  
Streets, Va., (camp) Aug. 31-Sept. 9.  
Powcan, Va., Sept. 14-23.  
Home address, Samos, Va.
- KENNEDY, R. J. AND WIFE.**  
(Song Evangelists)  
Brookston, Tex., July 29-Aug. 11.  
Prosper, Tex., Aug. 12-26.  
Home address, Box 675, Celina, Tex.
- KINSEY, W. C. AND WIFE.**  
(Song Leader and Pianist)  
Lynn, Ind., August 12-26.  
Home address, 252 So. West 2nd St., Richmond, Ind.
- KRAHL, MARTHA.**  
Cleveland, Okla., Aug. 26-Sept. 16.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 809 E. 9th St., Oklahoma City, Okla.
- LAMB, JOHN E.**  
Open dates, July 15-Sept. 1.  
Address, Wilmore, Ky.
- LEMMING, LEE R.**  
Pottsville, Ark., Aug. 1-12.  
Open dates after Sept. 25.  
Home address, Humansville, Mo.
- LEWIS, M. V.**  
(Song Evangelist)  
Welcome, N. C., Aug. 8-19.  
Fig, N. C., (camp) Aug. 23-Sept. 2.  
Hendersonville, N. C., Sept. 5-23.
- LINN, JACK AND WIFE.**  
Stoughton, Wis., July 29-Aug. 12.  
Normal, Ill., (camp) Aug. 17-26.  
Home address, Oregon, Wis.
- LITTRELL, V. W. AND MARGUERITE.**  
Webb City, Mo., August 2-19.  
Ozark, Ark., (camp) Aug. 23-Sept. 2.  
Home address, 425 N. Sumner St., Beatrice, Nebraska.
- LOVELESS, W. W.**  
Hamilton, Ohio, August 19-Sept. 9.
- LUTTRELL, W. O.**  
White Post, W. Va., Aug. 1-15.  
Home address, Wilmore, Ky.
- McBRIDE, J. B.**  
Sherman, Ill., Aug. 2-12.  
Normal, Ill., (camp) Aug. 17-27.
- McCALL, F. A.**  
Dunellen, Fla., Aug. 23-Sept. 9.  
Port Republic, Va., Oct. 7-21.  
Cave Station, Va., Oct. 22-Nov. 4.  
Open date, Sept. 16-30.  
Open date, Nov. 11-25.  
Duneden, Fla., Nov. 26-Dec. 9.  
Braden Touro, Fla., Dec. 12-16.
- MacCLINTOCK, J. A.**  
Hubbie, Ky., Aug. 12-26.
- McCONNELL, LELA G.**  
Bear Lake, Mich., July 29-Aug. 19.  
Greenville, Ind., Aug. 26-Sept. 9.  
Address, Chatham, Pa.
- McCord, W. W.**  
Winder, Ga., July 30-Aug. 13.  
Greensboro, Ga., Aug. 13-26.  
Home address, Sals City, Ga.
- MACKAY SISTERS.**  
Romeo, Mich., August 1-12.  
Hollow Rock, Ohio, Aug. 16-26.  
Cottonwood Falls, Kan., Oct. 13-Nov. 11.  
Forgan, Okla., Nov. 11-Dec. 2.  
Clarksburg, Ontario, Can., September.  
Home address, New Cumberland, W. Va.
- MAITLAND, T. F.**  
Colorado Springs, Colo., (Pikes Peak Camp), August 9-19.
- MAPPIN, JAMES T.**  
Sunbury, Pa., (camp) Aug. 17-26.  
Home address, 775 York St., Marion, O.
- MAXWELL, SAM.**  
Moyock, N. C., August 5-26.  
Open date, August 26-Sept. 4.  
Salisbury, N. C., September 4-16.  
Carboro, N. C., Sept. 17-30.  
Open date, Oct. 1-15.
- MILLS, F. J.**  
Floville, Mont., Aug. 1-8.  
Lansing, Mich., Aug. 10-27.
- MINGLEDORFF, L. P.**  
Xenia, Ill., Aug. 2-19.  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.
- MINGLEDORFF, O. G.**  
Eldorado, Ill., Aug. 2-8.  
Maybee, Mich., August 9-19.  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.
- MOLL, EARL B.**  
Temple, Ga., July 29-August 13.  
Norcross, Ga., August 13-26.  
Waynesboro, Miss., Sept. 2-16.  
Columbia, La., Sept. 17-30.  
Summitt, Miss., Oct. 6-20.
- MOORE, GEO. A. AND EFFIE.**  
Staunton Va., (camp) Aug. 1-12.  
Cleveland, Ind., (camp) Aug. 10-19.  
Springer, Ill., (camp) Aug. 30-Sept. 9.  
Home address, 1204 Comer Ave., Indianapolis, Ind.
- MOORE, JOHN E.**  
(Song Evangelist)  
Hastings, Neb., Aug. 2-12.  
Kampsville, Ill., Aug. 10-26.  
Searcy, Ark., Aug. 30-Sept. 3.  
Cabot, Ark., Sept. 13-23.  
Home address, 4013 So. Western Ave., Los Angeles, Cal.
- MORRIS, JUDGE FRANK.**  
Open date, Aug. 6-20.  
Address, Greenville, Texas.
- NORBERY, JOHN.**  
Indianapolis, Ind., Sept. 11-16.  
Home address, Avondale, Pa.
- OSBORNE, ESSIE.**  
Sweetwater, Okla., Aug. 2-12.  
Salem, Okla., Aug. 16-26.  
Address, Box 862, Ada, Okla.
- OWEN, JOSEPH.**  
Council Springs, N. C., Aug. 1-8.  
Flovilla, Ga., Aug. 9-19.  
Epworth, S. C., Aug. 20-26.  
Salem, Va., Aug. 31-Sept. 9.
- OWEN, JOHN F.**  
Mt. Vernon, Ohio, (camp Sychar) Aug. 9-19.  
Boulev, Ill., (camp) Aug. 21-26.  
Salem, Va., Aug. 31-Sept. 9.  
Home address, Boaz, Ala.
- POLLOCK, G. S. AND WIFE.**  
Louisville, Tenn., Sept. 7-16.  
Home address, Wilmore, Ky., Box 298.
- RAINEY, G. M., EITELGEORGE, W. J.**  
Burlington, W. Va., Aug. 24-Sept. 2.  
Canton, Ohio, Sept. 16-30.  
New Bremen, N. Y., Oct. 7-Nov. 4.
- REID, JAMES V.**  
(Chorus Director)  
Hodgenville, Ky., July 22-Aug. 5.  
Pleasant Hill, La., Aug. 9-19.  
Ft. Worth, Tex., August 20-30.  
Atlanta, Ga., Sept. 2-16.  
High Point, N. C., Sept. 23-Oct. 7.  
Home address, Oakland City, Ind.
- RIDOUT, G. W.**  
Portage, Ohio, Aug. 16-26.  
Open date, Aug. 27-Sept. 9.  
Permanent Address, Wilmore, Ky.
- RINEBARGER, C. C.**  
(Evangelist)  
New Albany, Ind., Aug. 2-10.  
Alexandria, Ind., Aug. 10-19.  
Toronto, Ohio, Aug. 20-26.  
Ava, Mo., Aug. 30-Sept. 10.  
Home address, New Albany, Ind.
- ROBERTS, T. P.**  
Bowersville, O., (camp), Aug. 2-12.  
Winchester, Ky., September.  
Address, Wilmore, Ky.
- RUTH, C. W.**  
New Albany, Ind., August 7-12.  
Kearney, Neb., Aug. 17-26.  
Oakland City, Ind., Aug. 31-Sept. 9.
- ST. CLAIR, FRED.**  
Adrian, Ga., July 28-Aug. 12.  
Permanent Address, Berkeley, Cal.
- SHELHAMER, E. E.**  
Dacoma, Okla., (camp) Aug. 2-12.  
Open date, Aug. 17-26.  
Springer, Ill., (camp) Aug. 29-Sept. 9.  
Home address, 5425 Monterey Rd., Los Angeles, Cal.
- SCHILL, J. L. AND MRS.**  
(Song Evangelists)  
Peoli, Ohio, July 22-Aug. 12.  
Springfield, O., (camp) Aug. 17-26.  
Circleville, O., (camp) Aug. 26-Sept. 2.  
Home address, 1305 Dayton Ave., Springfield, Ohio.
- SELLE, ROBERT L.**  
Hillville, Tex., Aug. 9-19.  
Canton, Okla., Aug. 22-Sept. 2.  
Home address, Winfield, Kansas.
- SHANK, MR. AND MRS. R. A.**  
Poplar Branch, N. C., Aug. 22-Sept. 2.  
Home address, 191 N. Ogden Ave., Columbus, Ohio.
- SMITH, JAMES M.**  
Lauderdale, Miss., Aug. 5-12.  
Scobba, Miss., Aug. 13-23.  
Mount Olive, Miss., Aug. 24-Sept. 2.  
Lucedale, Miss., Sept. 3-9.  
Raleigh, Miss., Sept. 10-16.  
Meridian, Miss., Sept. 17-Oct. 6.  
Hattiesburg, Miss., Oct. 7-21.  
Meridian, Miss., Oct. 22-Nov. 11.  
Address, Hattiesburg, Miss.



**SWEETEN, HOWARD W.**  
Cohoes, N. Y. (camp) July 29-Aug. 12.  
Address, Ashley, Ill.

**SMITH AND HIGGINS.**  
Uniontown, Ky., Aug. 1-19.  
Tolu, Ky., Aug. 22-Sept. 1.  
Address, Madisonville, Ky.

**SUTTON, B. D. AND MARGIE.**  
Dayton, O. (camp) Aug. 2-12.  
Wichita, Kan., (camp) Aug. 16-26.  
Enid, Okla., Sept. 2-16.  
Home address, 2905 Troost Ave., Kansas City, Mo.

**THOMAS, JOHN**  
Flordia, Ga., Aug. 9-19.  
Circleville, O., Aug. 24-Sept. 2.  
Clarksburg, Ont., Can., Sept. 14-23.  
Permanent address, Wilmore, Ky.

**TORMOHLER PARTY, THE.**  
Duncanwood, O., August 7-19.

**TUCKER AND TURBEVILLE.**  
Shreveport, La., Aug. 12-Sept. 2.  
West Monroe, La., Sept. 9-23.  
Russellville, Ala., Sept. 30-Oct. 14.

**VANDERSALL, W. A.**  
Open dates August and September.  
Permanent address, Findlay, Ohio.

**VAYHINGER, M.**  
Sherman, Ill., Aug. 2-12.  
Evansville, Ind., (camp) Aug. 19-Sept. 9.  
Home address, Upand, Ind.

**VOIGHT, A. G.**  
Butler, Mo., July 15-Aug. 15.  
Elkland, Mo., Aug. 15-Sept. 15.  
Home address, Marionville, Mo.

**WATKIN, FRANK.**  
Lapeer, Mich., Aug. 10-19.  
Gaines, Mich., Aug. 23-Sept. 2.  
Home address, 266 Chestnut St., Xenia, O.

**WHITCOMB, A. L.**  
Richland, N. Y., Aug. 17-26.  
Ava, Mo., Aug. 30-Sept. 9.  
Dallas, Tex., Sept. 14-30.  
Evanston, Ill., Oct. 7-21.  
Home address, University Park, Iowa.

**WELLS, KENNETH AND EUNICE.**  
Eldorado, Ill., August 2-12.  
Kearney, Neb., Aug. 17-26.  
Oakland City, Ind., Aug. 31-Sept. 9.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WILLIAMS, J. E.**  
Sunfield, Mich., (camp) Aug. 4-15.  
Maybee, Mich., (camp) Aug. 17-26.  
Home address, Olivet, Ill.

**WIBEL, L. E.**  
Hay Springs, Neb., Aug. 18-19.  
Home address, Bluffton, Ind., 317 South Bennett St.

**WILLIAMS, L. E.**  
Janesville, Ill., Aug. 16-24.  
Franklin, Pa., Sept. 1-22.  
Canton, Ohio, Sept. 23-Oct. 7.  
Address, Wilmore, Ky.

**WILSON, GUY.**  
Mt. Vernon, O., (camp Sychar) Aug. 9-19.  
Lake Arthur, La., (camp) Aug. 24-Sept. 3.

**YATES, W. B.**  
Mt. Vernon, O., (camp) Aug. 9-19.  
Lake Arthur, La., August 23-Sept. 2.  
Greenville, Tenn., Sept. 6-16.

**YOUNG, ROBERT A.**  
Biring, Tex., (camp) Aug. 10-19.  
One Sunday open—write me.  
Oakland City, Ind., (camp) Aug. 31-September 9.  
Indianapolis, Ind., Sept. 11-16.  
Address, 17 Monongalia St., Charleston, West Virginia.

## CAMP MEETING CALENDAR.

### COLORADO.

Pikes Peak Holiness Camp, Colorado Springs, Colo., Aug. 18-19. Workers: T. F. Matland, Dr. and Mrs. G. A. McLaughlin. Address P. W. Thomas, 540 W. Monument St., Colorado Springs, Colo.  
Cortez, Colo., August 23-Sept. 2. Workers: P. W. Thomas, H. R. and Mrs. McCarty. Address Rev. Harry Fisher, Cortez, Colo.

### ILLINOIS.

Manville, Ill., Camp, Aug. 30-Sept. 9. Workers: Harry Morrow, Chas. Slater, Clarence Cosand. Write Wilder Hoobler, Manville, Ill.

Bonnie, Ill., camp, August 17-27. Workers: Dr. John P. Owe, Rev. C. Edward Roberts and wife, Prof. G. S. Waddle. W. T. Lawson, Cor. Sec., Benton, Ill., Box 229.  
Normal, Ill., Camp, Aug. 17-26. Workers: J. B. McBride, Jack Linn and wife, Mrs. Della B. Stretch, Address Mrs. Bertha C. Ashbrook, Sec., Tallula, Ill.  
Springerton, Ill., Camp, Aug. 30-Sept. 10. Workers: Rev. W. E. Cain, Rev. E. E. Shelhamer. George and Effie Moore. Jacob Fleck, Pres., Enfield, Ill.

### INDIANA.

Oakland City, Ind., August 31-Sept. 9. Workers: Rev. C. W. Ruth, R. A. Young and wife, Kenneth Wells and wife. Address Maud Yeager, Sec., Oakland City, Ind.

Brookville, Ind., Camp, Sept. 1-16. Workers: J. E. and Ada Redmon, Miss Cora E. Sharley, Ralph Henning. Ada Redmon, Sec., Brookville, Ind.

Byants, Ind., Holiness Camp, Aug. 17-26. Workers: Rev. Chas. L. Slater and family. W. H. Neff and wife. Address Chas. E. Cleek, Madison, Ind., Rt. 9.

Frankfort, Ind., Camp, August 10-19.

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**KANSAS.**  
Bentley Park, Wichita, Kan., August 16-26. Workers: Rev. J. E. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahner, and Prof. B. D. Sutton and wife. Address Rev. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

**KENTUCKY.**  
Graham, Ky., Camp, August 9-19. Workers: Rev. E. T. Adams, Rev. J. T. Howard, Miss Bertha Sager and others. Write to Rev. P. T. Howard, Falmouth, Ky.  
Covington, Ky., Camp, August 12-26. Workers: Rev. Seth C. Reese and Rev. C. L. Wireman and wife. Address, Chas. F. Sipple, 1210 Banklick St., Covington, Ky.  
Carthage, Ky., Camp, August 17-23. Workers: Rev. Will O. Nease, Rev. J. E. Mich., Rt. 1.

and Ada Redmon, Bro. and Sister Lowman, Miss Cora E. Sharley, Address, J. R. Moore, President, Midway, Ky.

**LOUISIANA.**  
Mineral Springs, La., camp, Aug. 9-19. Workers: Rev. G. M. Hammond and Rev. James V. Reid, Mrs. R. L. Armstrong, Sec. Lake Arthur Camp, Lake Arthur, La., August 23-Sept. 2. Workers: Dr. Guy Wilson, Prof. W. B. Yates, song leader. For further information address J. W. Fontenot, Sec. Crowley, La.

**MICHIGAN.**  
Maybee, Mich., Camp, Aug. 9-19. Workers: Rev. O. G. Minglehoff and others.  
Henry Angerer, Sec., Maybee, Mich.  
Hopkins, Mich., camp, August 16-26. Workers: Rev. Bona Fleming, Rev. John J. Hunt, Jr. Rev. Ira Miller, evangelist and song leader; R. G. Finch, missionary; Mrs. Fred De Weerd, leader of "Young People"; Harold Gretzinger, pianist. Write Dr. L. E. Heasley, Sec., Holland, Mich., Rt. 1.

Gaines, Mich., Camp, August 24-Sept. 2. Workers: Rev. Wm. H. Huff, Rev. Frank Watkins, Rev. C. W. Butler, Rev. F. E. Arthur, Miss Blanche Shepherd. R. C. Millard, Sec., Springport, Mich.  
Lansing, Michigan, Aug. 16-26. Workers: H. E. Copeland, D. Willia Caffray, Ruth Harris, P. J. Mills. Address Dr. E. L. Yale, Sta. A, Box 81, Lansing, Mich.

**MINNESOTA.**  
St. Cloud, Minn., Camp, Sept. 16-30. Workers: Rev. Jack Linn and wife, address, Rev. Geo. E. Tindall, St. Cloud, Minn.

**MISSISSIPPI.**  
Cleveland, Miss., camp, August 9-19. Workers: Rev. G. S. Harmon and O. C. Seavers, Mrs. S. C. Taylor, Secretary.  
Frost Bridge, Miss., camp, August 24-Sept. 2. Workers: Mrs. Mary E. Perdue and Mrs. Bartlett. For information write David Moreland, Waynesboro, Miss.

Additional Calendar Page 13.



# Will You Join The Herald Army To Fight For The Bible?

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The object of *The Pentecostal Herald* is to defend and spread abroad the great Bible truths which have been the power to save lost multitudes. God has wonderfully blessed this medium for the promulgation of saving Gospel Truth, and in its contention for the 'faith once delivered to the saints.'

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, Aug. 8, 1923.  
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## Not More Denominations, But More Religion.

By The Editor.

**T**HE great need of the times is not the organization of more religions, not more churches, but more spiritual power in the churches. It would seem that with the almost innumerable churches every man, whatever his convictions, opinions or views, might find a church home. There is imperative need of Bible Christianity, true spiritual life in the churches as they now exist.

No man has a right to organize a new church to please some whim of his own, or to make himself a head of a little faction and burden the people with heavy ecclesiastical taxation in order to float his new ecclesiastical enterprise. We have a number of church organizations that make the Wesleyan interpretation of the doctrine of entire sanctification the center of their doctrinal system. It would be a great blessing if these organizations could have religion enough and Christian reason and self-sacrifice enough to get together. Could they do so it would mean economy in men and money, and they could accomplish great things in the salvation of souls both in the homeland and foreign fields. This matter is certainly worth serious thought and earnest prayer.

The war is on. The enemy is fortified in the Church. He is striking at the foundations of the faith. The hosts of the Lord ought to combine to oppose him and to carry the gospel of a full salvation to humanity absolutely starving for the bread of life. Right here in Louisville, and I suppose in most every city in the country, there is a large number of people who steadfastly believe all the fundamental doctrines of our holy Christianity. They are strictly Wesleyan in their views on the subject of entire sanctification. Moreover, they enjoy the experience, and I have no doubt, live holy lives. But they are scattered in various groups. They are not able to accomplish one hundredth part of what might be done were they united in their efforts. In union there is strength; in co-operation there is accomplishment.

There is such a thing as sanctified compromise. Do not be shocked or startled at this statement. No Christian can afford to compromise principle or to surrender truth, or lower the flag with reference to conscientious conviction. In these particulars there must be no compromise, but all of us who are reasonable beings are constantly giving up some notion, surrendering some opinion that is not essential, and adjusting ourselves to situations. This is true in every well regulated family. The husband consents to the wish of his wife when he is not exactly suited. The wife gives up her views about some matters to please her husband, and thus peace is kept, harmony is preserved and the family relationships are maintained. Many of the di-

voices occur because of stubborn refusal to meet on half-way ground in reasonable compromise, thus keeping peace and going forward in happy harmony. In all conferences, associations and senates of Christian gatherings there is a constant spirit of Christian compromise—give and take; adjustment of views and a Christian fellowship of opinions and notions with reference to a thousand and one things that do not involve the vital things of loyalty to the truth of God and the salvation of souls.

The time has come when the leaders in the various small churches that stand for entire sanctification as a second work of grace, should think very seriously and pray very earnestly about these matters. We have not been saved and sanctified that we might become stubborn and contrary about trivial things. We can have but one hope for the present population of the earth and the rising generations; that hope is founded on the gospel of a full and free salvation. A theology which leaves out the Holy Ghost, a definite, positive, baptism of the Holy Ghost eradicating the sinful nature and filling with power for purity and for service, is not scriptural, is not practical, and cannot meet the needs of humanity. The confused state of the world, the uncertain sound in many pulpits, the dissatisfied and hungry state of souls, is a powerful appeal to the leaders of these small holiness churches to sit down and talk together, to commit themselves to God for that union and concentration of effort that would bring tremendous revival power into the world at this time. Of course, these are merely suggestions, and if they cannot produce any good fruit we humbly trust they will not be cause for offence.

### Central Holiness Camp Meeting

**C**ENTRAL Holiness Camp Meeting which opened July 19 closed with a great day of power and victory July 29. Brothers Ruth and Dunaway were the preachers, and they did most excellent work. Bishop Darlington brought us a great message on the morning of Preachers' Day. His presence was an inspiration and blessing to the people.

We had perhaps more campers on the ground than ever before in the history of the camp. The day congregations were good, the evening congregations filled the tabernacle, frequently with many standing about the doors. Misses Olive and Paul, two very devout young women in evangelistic work, had charge of the young people's meetings and rendered excellent service. Mrs. Stukenberg had charge of the children's meetings and

My dear Dr. Morrison:

I want to congratulate you on the eager spirit of study and devotion which characterizes the student body of Asbury College.

I have nowhere seen a more alert and responsive company of students. The fact that your graduates are in great demand in high positions of trust and usefulness must be a matter of great joy to you. I am sure no one can go to Asbury and be an intellectual or spiritual laggard.

Sincerely yours,  
C. L. Goodell.

was blessed in her work. The children were not only instructed in the truths of the Bible but a number were saved.

On several occasions the power of God was graciously manifested. Some 250 were seekers at the altar and most all blessed. Sinners were converted, backsliders reclaimed and believers sanctified. The public collection was one of the largest in the history of the camp and was given with genuine devotion and joy. The improvement committee made a good report and turned over to the camp an excellent sixteen-room dormitory for women, giving comfortable accommodation for thirty-two of the faithful sisterhood. The committee was instructed to go forward enlarging the capacity for entertainment of visitors and improving the grounds. A young men's camp ground committee was organized and they are enthusiastic to plant trees and make the grounds more comfortable and attractive. Later on, the young women's organization will be perfected and they will afford excellent help in making this Central Holiness camp ground a center of spiritual influence and a restful place for our visitors while they seek refreshing from the Lord.

One of the best features of the meeting was the general enthusiasm for a revival of the holiness revival in old Kentucky. God has sent out quite an army of holiness evangelists from Kentucky, but of late years the home field has been somewhat neglected. It is our purpose to greatly increase the membership of the Kentucky Holiness Association and put on a large number of holiness conventions.

At the close of the camp there was announced a convention of the Kentucky Holiness Association to meet in Lexington, Dec. 3-9. We fixed this date because it will give the preachers of Kentucky ample time to move after the annual conferences and hold their fall revivals. We want every preacher in Kentucky who believes in the Wesleyan interpretation of scriptural holiness to arrange to be with us at that time. A committee will make arrangements for the cheapest comfortable entertainment possible. We are also eager for a great gathering of devout lay people, brethren and sisters who have found the Lord in his sanctifying power or those

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



# What is the Matter With Protestantism?

Rev. G. W. Ridout, D. D., Corresponding Editor.

V.

**I**N view of the situation facing Protestantism brought on by the violent attacks upon the faith by the Critics and Rationalists within the borders, the dominant question is, "What ought the Protestants do?"

We might weigh well here those potent words of William Carey, the famous missionary: "How can a man be a Christian and not act?"

## 1. The Protestants should Protest.

The word protestant means *Pro-testant*. His privilege is to protest in the name of the Lord. We need most urgently a protesting voice, not now to thunder against the errors of Rome, but against those who within the walls of the Protestant Church would, as Harold Begbie says, "sponge away from its internal walls the ancient testimony of a divine origin." Luther, the great Protestant, said, "I was born to fight devils and factions; this is the reason my books are so boisterous and stormy. It is my business to remove obstructions, to cut down thorns, to fill up quagmires, and to open and make straight the paths. But if I must have some failing, let me rather speak the truth with too great severity, than once to act the hypocrite and conceal the truth."

It was said of that great Irish preacher, Dean Kirwin, that "he came to interrupt the repose of the pulpit, and to shake one world with the thunders of another."

At such a perilous hour as this to the protestant faith we should not be like "dumb driven cattle," but rather men and women holding the faith paramount and refusing to be silent and quiescent when the higher critics eating our bread, occupying our pulpits, living in our parsonages and manse and spending our money are, at the same time, destroying the faith that made us free. Well has it been said: "The church is a born fighter; she was conceived in conflict, and by conflict only can she triumph. The policy of silence and compromise that has too long prevailed is contrary to the genius of the Church."

Well has one of our great Southern Bishops said:

"Perhaps the time has come to fight this issue out to a finish. If the rationalists have got the truth, let them show it in open, square, uncammouflaged fight. If the evangelical churches have the truth, let them proclaim it uncompromisingly."

"The present is no time for pacifism between the destructive critics and the Christian people who stand for 'the faith once for all delivered to the saints.'"

"A thousand voices of stalwart men, who are able to give a reason for their faith and resist victoriously the skepticism of the rationalists, will presently be heard."

## 2. It should be our duty in an hour like this to make use of the right of Petition.

Petition has been a favorite and often effectual way of reaching after our rights and privileges in matters of government, legislation, etc., and why should it not now be employed in this hour of peril for the Christian faith.

Let us petition the great legislative bodies of our churches, the Assemblies, Synods, and General Conferences. For instance, why should not the Methodists petition the General Conference which meets in May, 1924 on the perils that the New Theology is bringing on the Methodist Church? The Methodists perhaps have the strongest case of any people. All their standards of Doctrine and

## PRONOUNCEMENTS BY VARIOUS PROTESTANT BODIES.

### PRESBYTERIANS.

In view of the deep unrest in the religious thought of the day, we believe pronounced and persistent emphasis should be placed on the integrity and authority of the Bible as the word of God, the deity of our Lord Jesus Christ, his vicarious atonement on the cross—the only way of salvation—and his resurrection.

We believe these doctrines should be preached from our pulpits, and that the sessions of our churches should insist that this be done.

We suggest, furthermore, when a church is seeking a minister to be its pastor that it shall not call any man save one who unreservedly and heartily accepts the great fundamentals herein enumerated and taught by our standards.

### BAPTISTS.

Whatever may be said of other denominations, it is peculiarly important that Baptists have sound views regarding the Scriptures. Without full faith in their integrity and authority, our denomination has no ground of existence. "It is useless, however, to deny that today there are many influences, organized and unorganized, which are tending directly to undermine faith in the inspired word."

It was the old truths of God's Word that led Carey to exclaim, "How can a man be a Christian and not act?" and that sent him to India, in the face of scorn and ridicule at home and superstition and persecution abroad. It was conviction of the authority of God's Word that changed Adoniram Judson and Luther Rice into Baptists, even while they were on shipboard en route to the Orient as Congregational missionaries, and that conviction steadied them for heroic service while they were laying the foundation of our modern missionary success. It was belief in God's Word that sent Livingstone to Africa, Hudson Taylor to the heart of China, and Roger Williams into the snows of Rhode Island. And it was a heaven-born compassion for the lost, acceptance of the teaching of Scripture, and the belief that there is a hell to escape and a Heaven to be attained, that caused David Brainerd to weep over the poor Indians among whom he labored and to say in his diary that he cared nothing for privations and hardships, if only he might see their souls being saved. . . . There is no power in this modern jaunty, intellectually proud, cigarette-smoking, human "efficiency" thing that has reared up its silly head in opposition to God's ways for men!

"My main purpose in writing is to express the humble and prayerful hope that you brethren and sisters may now turn your great abilities in the direction of re-assuring the rank and file of our denomination, and of leading our people away from the heresies that are subverting the faith and hindering our cause. Very lovingly and humbly I would suggest that those who are in leadership call another meeting. Set a day for fasting and prayer. Let it be held not at the club, but in one of our churches, and let us seek our heavenly Father's guidance out of the perplexities of today.—John Roach Straton.

### METHODISTS.

The tireless propaganda of Radicalism—which is seeking persistently to preoccupy every place of power and to poison every fountain of influence—must be counteracted by an equally tireless and aggressive advocacy of the teachings of the Word of God; and the forces of false scholarship and wealth, thoroughly organized and effectively used on the one side, must be matched by a counter-organization and wise direction of the forces on the other side.

"I confess to the feeling that we have reached a critical period in our history. There are some threatening omens. I think it becomes us to be thoroughly awake. We have probably reached a time when some determinative action is called for. . . . Within the camp are not a few enemies, some out and out traitors, a good many trimmers who follow for spoil, a multitude who know nothing of what true Christianity means, who are all ready to sell out. The time is upon us when all such should be relegated to the rear, or put in the guard house and those who have the Christian name should have the courage and manliness to be true to their Great Captain. None but Christians must be sentinels today."—M. E. Bishop.

traditions, discipline and usages are against the critics, but unless they are stone blind they cannot but see that they are more largely in the hands of the Philistines, than any of the other Protestant bodies. The critics have the Methodists greatly in their power. They possess the best pulpits, they dominate the schools and theological seminaries; they largely control the press and publications, and they are spending Methodist money to propagate rationalism and spread the poison of unbelief. Let petitions go up from tens of thousands, yea, let a million or more speak, and we feel sure there will be reform within our gates and maybe an exodus from among us of many scholars and preachers who belong, not to Methodism, but to Universalism and Unitarianism.

## 3. Furthermore the times demand within Protestantism a great agitation.

Protestant history is rich with rugged characters who, rather than bow down to a policy of complacency and acquiescence, spoke out, though their speaking out meant burning at the stake, hanging on the gallows, rotting in prison, and other forms of persecution. Let Huss, Cranmer, and Ridley and other martyrs of the Protestant faith speak to us again. It were well for Protestants in these days to get warmed up at the martyrs' fires, and become again intense in their agitations for the preservation and purification of the faith. By Smithfield's fires and the covenanters' blood; by the baptism unto blood and death of great hosts, Huguenots and Waldenses resisting unto blood, and St. Bartholomew's massacre. Oh ye Protestants, would to God that there might arise within your borders a mighty agitation that shall stir and arouse and move to mighty deeds and words in defense of the Faith and the Protestant standards!

In conclusion, the Protestants should pray and agonize and labor for another Revival of Religion that shall bring the Spirit of God down upon the situation. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

The flood is upon us—a regular Johnstown flood of higher criticism, modernism and the new theology. As when the Johnstown flood was pouring down upon the valley and city an unknown rider, with lightning speed, tore through the streets crying, "The dam has broken; the flood is coming! To the hills! to the hills!" So we need in this hour of peril take to the Hills of God and there with broken heart cry unto the Lord Omnipotent.

We must protest, petition, agitate, but above all, must we pray for another Revival of Grace in our land, for be it remembered that all along the history of the church the one thing that has saved the church in days of old have been great Revivals of Religion. It was the Revival under Wesley that saved England from Deism. It was Revivals under Edwards, Whitefield, Asbury, Finney, and Moody that saved America when it looked that the church was doomed.

So must we pray for another Revival that will be not only *soul saving* but *faith saving*. We want some Protestant praying today after the fashion of John Knox, whose prayers shook and shocked the bloody Mary of England. We want praying after the fashion John heard in Revelation 8th, when following the prayers of the saints there were voices, and earthquakes, thunderings and lightnings. We want some praying that will be heard in Heaven and answers returned to earth in the form of new Luthers and new Wesleys to usher in new Pentecosts.

(Conclusion)



# The Cure of Souls.

Prof Newton Wray.

## PART II.

**O**F the dangers and difficulties that beset the earnest pastor none is more subtle and pregnant with mischief than the possibility that his message may be neutralized or hindered by the obtrusion of self, or by doubt of its carrying power. We are accustomed to think of prayer as needed in times of failure and disappointment. But a man is more often ensnared by his success than by his failures. Why was it that Jesus in the height of his popularity, when the crowd sought to make him king, quickly dismissed the people and retired to the place of solitude and prayer? Happy the man who, like his Master, prays much when he is successful.

Among the entries in my diary, dated through the years, which show how deeply I felt the need of humble dependence upon the Lord, is the following:

"Alone with God two hours. Went over the facts of my consecration and said *amen* to the will of God in everything. Earnestly besought him to suffer me not to speak my own word but to give me his word every time I should speak. O how weak I am and how unable to frame a message without him! O that I may be only a *voice* to utter his truth to proclaim his goodness, to herald his coming!"

In the cure of souls the pastor has not only to lead them to Christ but to build them up in the faith, to counsel and admonish them to walk worthy of their Christian profession. The following entries illustrate:

"United a couple in marriage; and held an interview, with prayer, with a young brother who would run before he is sent. I set before him the duty of 'abiding with God' in his present sphere of activity, preparing himself to enter whatever door the pierced Hand might open in the future. His present duty is to 'rest in the Lord and and wait patiently for him.' His voice being weak has given him much anxiety. He was assured that if God wanted him to deliver messages he would give him a voice for that service. Meantime, 'They also serve who only stand and wait.'"

"Called on a young woman who belongs to church that I might admonish her and entreat her to be faithful to the Lord. While I was talking to her, a young man with whom she goes came in and God gave me an earnest message to him. He is unsaved and worldly, and the young woman has suffered spiritual hurt by keeping his company. O how common this sin!"

I will now copy several entries which show that in the rescue of souls nothing is too hard for the Lord; that when a man is not content merely to preach to people who come to church to hear him, but who will seek for souls in the "highways," he shall bring to his Lord many trophies of grace. These entries are of different dates.

"God is blessing my visits among the people. Last week, in a certain house, after talking with the family and friends about Jesus and their souls, I led in prayer. The Lord made bare his arm and an old man broke to pieces and cried like a child. Others were powerfully affected. So it has been often. This evening conversed with a man and his wife and prayed for them. The woman wept, while the man seemed serious."

"I buried today a middle-aged woman whom, by God's help, I led during her illness to trust in Christ for salvation. I was informed by one of her sisters that she was heard to murmur as she breathed her life away, 'Blessed Jesus!'"

"An old man, over 95 years of age, died to-

day. Last summer I called upon him and conversed with him on the subject of personal salvation. I found him ignorant of the matter, without God and without hope. I earnestly sought to awaken him to a realization of his condition and there is reason to believe that the Holy Spirit fastened the warning and exhortation and prayer, then uttered, in his heart. For, on visiting him last Sabbath, I found him trusting simply in the Lord Jesus Christ and declaring it was well with his soul. As I prayed that he might be enabled to rejoice in the Lord, he broke out, 'I do rejoice!' He repeatedly said, in feeble accents, 'God bless you! God bless you!' with other words I could not understand, but which I thought referred to my having visited him. O marvelous grace! Many would have said it was useless to try to convert a man nearly 100 years old. But God has set no such limit to his grace, and I went after him in the name of an uttermost Savior.

Another instance goes to the point that when the ground is broken, men must not be left to vague generalities but brought to a definite decision and pressed into a clean-cut confession of Christ as their Savior. Trusting in Jesus is driving the nail through; confessing him with the mouth is clinching the nail on the other side and stabilizing the experience. Thus:

"During pastoral visiting this afternoon I entered the home of an aged man and wife. He was feeble in body and unsaved. The wife, a Christian, told me she had feared her husband would be lost forever, as he never manifested any concern for the salvation of his soul. Since I had called on them several months ago and prayed and urged the old gentleman to accept Christ, I felt he must have thought something about the matter even though he showed no interest beyond saying he would "do what he could" and "it is a good thing"—meaning *religion*. I asked him if he had found the Lord, to which he replied *no*. Upon my pressing the subject, he said he would work at it and hoped he would get through all right. I explained that he never could be saved that way and told him what to do. Calling to prayer, I said, 'You pray first and I will follow.' He was so ignorant of spiritual things he did not know how or what to pray. So I said, 'Ask God to forgive your sins,' say, 'God be merciful to me a sinner!' He broke out, 'I hope he will have mercy on me.' Inwardly thanking God for the beginning I urged him to be definite and say, 'God be merciful to me a sinner—forgive my sins.' He then repeated the words and I prayed. The Spirit was working as I knew he would, if the man made even a stagger at prayer. While I was praying he exclaimed aloud, 'O Lord have mercy on me!' When I concluded he said, 'I feel better.' That was not yet decisive enough for me. So I said, 'Mr. H., don't you believe the Lord has heard and answered your prayer? Do you now feel that your sins are forgiven and that Jesus saves you?' He said, 'Yes, I do,' and burst into weeping. I shouted, 'Praise God!' He said, 'Praise the Lord! glory!' His dear old wife cried, 'Glory! glory!'"

"Truly, it was blessed to witness the mercy of God toward that aged sinner. I left him rejoicing in the Lord. I am led to remark: Would not more conversions occur if men were summoned to surrender on the spot and the Holy Spirit were expected at once to slay and make alive?"

Not in homes alone, but in shops and other places of toil, souls were sought and won. Here is a brief entry, dated Feb. 25, 1898: "Preached the funeral sermon today of J. L., aged 65, who was converted through my per-

sonal effort with him at the mill where he worked." Another entry states that I preached on a certain evening in the Mission (which I had helped to establish in that city) when a young man came into the hall under the influence of drink, heard the gospel, came to the altar, and was saved.

I did not always find men receptive of my spiritual counsel. One man who was full of the objections and fictions of unbelief and was not willing I should pray with him, said, "I take my Christianity from the Lodge." I told him plainly that no such counterfeit would save him, that he would go to hell in spite of his lodge, if he did not repent and let Jesus Christ save him.

I will give one more entry, which was made March 25, 1903: "Held a short but earnest conversation with a leading business man of the city, who is also prominent in politics, concerning his soul and God's claim upon him. He said his family was given to church going, etc. He was told that God expected him to set the example and to care for their souls by striving to bring them to Christ. He declared he believed in all this and for years had been a member of the Masonic fraternity which, said he, 'has been my church.' O how I warned him to beware of substituting that for the gospel of regeneration by the Holy Spirit. He finally said he didn't have time for religion. He was told that right in the midst of his earthly cares his soul would some day be required. He admitted this and thanked me for the interview."

How many cases of this kind I have dealt with faithfully! O the blindness of men in building upon man-made institutions instead of upon the Rock of Ages!

In closing these reminiscences I can truly say that while many gracious revivals of religion marked my ministry, in which altars were crowded with seeking souls, it was the hand-picked fruit that often gave me special joy and satisfaction. Would that every pastor gave more attention to this kind of work! So John Wesley urged. Writing to young preachers and converts, he said:

"Remember you have nothing to do, to compare in importance with saving souls. Therefore, spend and be spent in this work. Observe, that it is not your business to preach so many times a week, or to take care of this or that society; but simply to save as many souls as you can, to bring as many sinners as possible to repentance; and with all your power to build up in that holiness, without which no man can see the Lord."

Is there not one, two, or three persons that you are especially interested in a spiritual way? Try sending them THE HERALD weekly until January, 1924, for only 50 cents, and pray that it may prove the means of their salvation or sanctification.

## The Central Idea of Christianity.

This is a great book. It is well bound, contains 396 pages; very full pages. This is a great classic on the doctrine and experience of Christian Holiness. We commend it most highly. Do you want to know clearly and fully, the teaching of God's Word on this all-important subject, secure this book. Do you wish to teach holiness, preach holiness, live a holy life, grow in grace and usefulness? Do you desire to deepen and strengthen your spiritual life, get this great classic and make it a prayerful study. The author was Rev. Jesse T. Peck, D.D. The book was out of print but an edition has been brought out because of its unusual excellence and the need of just such a volume. It can be had of The Pentecostal Publishing Company for \$1.50.



# A Layman's Call to the Ministry.

Rev. E. L. Eaton.

"As workers together with God."—2 Cor. 6:1.

"I have sent you."—John 15:16.

## I.

### FACTORS IN LIFE'S SUCCESS.



**F**AT our lives are ordered by the Lord has good foundation in both the teachings of Paul's Epistles and those of our Lord Jesus. More than once we find Paul exulting in the consciousness of a divine call—and where he is led by the Spirit to place a true dignity upon life and life's work we hear him in such words as our text: "As workers together with God." The fifteenth chapter of John's Gospel is a most wonderfully illuminating chapter on the subject of "Fruit-bearing" or, if you will allow me a liberal interpretation, upon a "Successful Life." Jesus refers to several outstanding factors in a successful life in that chapter which it would be well to study in the light of my subject. I will but briefly mention them. "Vital relationship" is the first one; a "life of communion and prayer" is another; a "life of joy" which of course has its root in divine peace and confidence,—"These things have I spoken unto you that your joy may be full." No one succeeds well who is defeated in his soul by fears of failure. "Optimism" is a good word here. Again, the Lord refers to our being "no longer servants—but friends." He is calling us into a life of supremely choice heart satisfaction such as can come to us only as we possess the close intimacy of a great noble choice friendship. He is that Friend.

### UNDER DIVINE APPOINTMENT TO SUCCEED.

Again, and we are coming to the words of my text, Jesus knew that all down through the history of the human family there would be serious problems and overwhelming difficulties to encounter. He knew men would get discouraged, lose heart, give up, lie down and die. He knew that there would be room in human experience for that old doctrine of "fatalism": If a man were to succeed he would succeed; if he were to fail he would fail and he couldn't help it. If a man were to be saved he would be saved, and if he were to be lost he would be lost and all he could do would not change the divine decree. Jesus knew this, and with one statement wiped out forever room for such conclusions. He reverses the whole order of man's existence and says "I have chosen you and placed you." You have not chosen yourself, nor are yourself responsible for the call. You are under divine appointment. You are where you are because I have placed you there. And my purpose in placing you where you are is that you should bring forth fruit. This was not said to a class of preachers only, but to Christian disciples. Therefore, it's the privilege of every Christian living in the 15th chapter of John to feel that he is on a divine mission, under a divine appointment, and any Christian who is not sensing that is living beneath his privilege, and living a life, the fruitage of which will fall far below the maximum. This is the other factor in a successful life: "To feel a divine appointment to a great and noble task! Jesus himself felt this—Paul felt it—others have felt it, and it's your privilege to feel it and to work on the thrilling impulse of it.

### A GREAT COMPULSION.

You can measure a man's might in this world by the quality and the size of his motive. No man can run far or long without a mainspring. A closer study of the ministry of our Lord reveals that from earliest boyhood he had the sense of a great compulsion upon him. We hear him saying at 12 years,

"Wist ye not, that I must be about my Father's business." A great motive is the bridge across the intervening years when some one overhearing him one day exclaimed, "How hath this man letters, having never learned," and again—"He taught them as one having authority, and not as the scribes," and "The common people heard him gladly." The mightiest factor in bringing out potentiality was his, from the very first, and this we must not overlook as it relates itself very vitally to growing men; and especially to the education of the young people in our Christian churches. Give our young people the vision beside them at the desk, in our study halls, and all else will be easy. Let them be fired with the sense of being a vital part in a great worthwhile program and they will be at their best. Education will be more than mere training—Cæsar will be more than Cæsar—Mathematics will be more than Mathematics—Art will be more than Art—Science will be more than Science. In the light of a great task ahead it will all have a new meaning, a new value.

But is this a fundamental factor in the successes and achievements of History? How do we measure Luther? Not by his scholarship, nor by his leadership, nor by his piety. It was that mighty incentive in his life that made him almost irresistible and a peer as a great reformer. You can say the same thing of Wesley, of Knox, of Carey and of Livingstone. It is no less true of Lincoln, and of Gladstone. These men were fired with a great motive that carried them over every obstruction, and helped them to solve every problem. They themselves were well-nigh unconquerable. They felt the urge of a great task, a divine call.

### NO STANDARD RULE FOR SUCCESS.

Give men purpose and they can overcome every handicap. Men do not fail because they lack preparation, opportunity, skill or tools. If they have a sufficient motive they will secure every one of these necessary to succeed. The greatest teacher that ever taught never gave the world a manual. Jesus never had a book on methods, or on ways and means, and a book on methods is the incidental thing with every great man who ever succeeded well. We are all too different; no one can tell you just how. There is no standard rule or receipt for success. No two ever tried the same rule well. But into the intricacies of human individuality there may come a great heart urge that will make each of us masters of the situation, and will carry us a long way toward our coveted goal.

The secret of success is past finding out unless you go deeper than method. Our young people come home from our institutes with their note books full of scribbles; sometimes you can read them, and sometimes you can't.

### MOTIVE OR METHOD.

Then they get cold, and scribbles do get cold you know, at least that is the history of most institute and convention scribbles. What our young people need is to let their note books, let their hearts catch fire, and then things will happen. Mark Twain once said to a company of distinguished American citizens, when they were discussing the building of an American Navy—"Well, gentlemen, we can have one, because we have got water enough to float the thing," and that was an important thing about a navy—"Water enough to float the thing," and that is the most important thing about a program—a motive enough to float it. The student needs motive, the workman at the bench, the lawyer, the banker, the clerk, the farmer, the mechanic.

### WHY MEN FAIL.

Do you know why men fail? They lack

motive. Men are small, weak and inefficient, because they lack this mighty factor in their work. Men do not need efficiency and greater earning capacity—they need motive. Give them the proper incentive, and the rest will take care of itself. Leave it to him to work out and don't worry. The man with the motive will keep you busy making room for him at the top! That young man does not lack funds, or an opportunity to get an education—he lacks a dream. Give him the vision, and he will make you wonder how the way opens for him. One of our young men entered Syracuse University with less than \$15.00. He said "Chancellor, I have come to get an education—I have \$15.00 and a check." The Chancellor said, "Your \$15.00 won't go far, let me see your check," and W. E. Doughty quoted, "My God shall supply all your needs, according to his riches in glory." "Huh!" the Chancellor said, "you cannot go through school on that," but four years afterward he left school with a splendid preparation and \$350.00 in the bank. What took him through? Motive. He felt a call to a great task. He had a dream.

### DIFFERENT MOTIVES.

There are different kinds of motives. I remember when "A full dinner pail" was the slogan. And then some say, "The playground, or Saturday afternoon athletics." Some say, "The workman lacks the sense of relationship to the finished product." I heard Dr. Rice, of Detroit, give quite an apt illustration of the necessity of tying the workman up to his finished product. One noon he joined the men at the factory doors and walked home with one little mechanic. "Man, what are you doing in there?" The little fellow said, "Just making pins, mister." Dr. Rice said, "Is that all you are doing?" "Yes, just making pins." "Making pins all the time?" "Yes, making pins eight hours a day—say mister there goes one of my pins around the corner down there." Dr. Rice said he pointed to a Ford car. Well, that was something of an incentive; and I like that, but I am quite sure we don't need to stop here. But I hear someone else saying, "A full dinner pail, with the promise of a play-spell," and this too is fine. But God never intended that any man should work on the strength of a full dinner pail, or on the promise of a play spell.

### A MAN AT HIS BEST.

It is God's plan that every man should be at his best, and a man's at his best when he works on the thrilling impulse of a big worthwhile task. But you say, "What kind of a task is sufficiently worthwhile?" I think we have it at the very center of Christian stewardship. Once let the "World Work" feel a vital personal relationship to salvation of souls and it has the spring of the eternal in its soul, lifting and keeping it to its very best:

"Relationship" is the word I want to use. Some six years ago the *Christian Herald* had on its picture cover a study that I shall never forget. I got a sermon out of that study, and it was a sermon on relationship. A plowman was pushing his way across the field in the gray of early dawn. The marks of toil were on his face, and on his form as he followed the plodding oxen. The artist had left a beautiful picture of the Christ in faint outline walking by his side. There was nothing new to me that a farmer could have companionship with Jesus, and there was nothing new that he could have companionship with Jesus in his work; but this was new: A farmer could share the passion of the Christ in World Redemption, and still be a farmer. A farmer, but more than a farmer!



## Quiet Talks on the Simple Essentials.

S. D. Gordon.

NO. 5.—THE GOD-MAN.



HE blacksmith was right. Ignorance, blasphemous, he railed on the man trying to sell him a Bible. The man deftly left a copy behind as he slipped out. The blacksmith began reading. Caught, surprised, startled, he sprang up crying, "There's a man in the book."

Yes, there is a Man in the Book. That's the outstanding thing. Look at him. Born in obscure poverty, cradled among cattle, his home in an unsavory village, among people intensely clannish, he had no touch with schools, never traveled far, had no book, except one, and wrote none, left no organization, and died a death of peculiar shame. Yet within three days after, he was seen alive, and within three centuries he changed the calendar of imperial Rome.

It is fascinating in these older leaves to get fleeting glimpses of an Unusual Man. He talks with childless Abraham under the blue, and used the twinkling stars to number Abraham's unborn heirs. He wrestled one dark night with crafty Jacob, and gives the strange soft touch which bends that rugged chieftan's will. He meets intrepid Joshua at Canaan's gateway, calmly gives orders, and is obeyed.

He talks with cautious Gideon and the nation's long captivity becomes overwhelming victory. Strong Samson's father is overawed to find the Man talking with him strangely no mere man. The Jewish statesman administering the world's empire of the Euphrates is dazed by a Man of Fire in a blinding blaze of light.

At first it is simply a man, in outer appearance, in tone of voice, in garb, in the interest shown. Then, quietly, unmistakably, comes indescribable overpowering evidence that he is not simply a man.

And there is something more that runs along with these fleeting glimpses. There is an Unusual Man Coming. These glimpses merely illustrate the meaning of that. That same childless exile of Ur is told that through his unborn son will come a man who will bless the race.

Sightless old Israel, on the Nile, sees a Man coming to lead the race. The foremost racial lawyer speaks of a Man coming to do for all what he does for the Hebrews. The royal poet sings sweetly of a Man coming to rule, and do it right, and be as a benediction to the earth, fragrant of the dew of the new morning.

Then—then, The Man is here. He is born in a way unknown before, and unrepeatable since. He grows up in the simple Nazareth home. Thirty out of thirty-three years, ten-elevenths of his life, is spent in a whitewashed stone cottage and a carpenter shop.

Nazareth means a commonplace life, in its outer circumstance, lived truly for God. Look a moment: rising in the morning, the kindling, milking the cow likely, hanging the kettle over the fire maybe, down the street with a cheery "Good morning" to his fellow-craftsmen.

Then the carpenter shop, amid the odor of the pine shavings, hammering nails, gouging with a chisel, pushing a saw, polishing off the leg of a table for a crusty customer. Back at night, stretching weary muscles, the evening meal, talking over with the mother of the home the small, big, home problems, rent-day maybe, making both ends meet.

And then off sharing sleeping space on a pallet in a corner with a brother. And that not for a year, thirty of them. The Father's

plan for the God-Man's life down here meant just that, living, simply living a truly human life, commonplace in its outer round.

Then there was the smaller part, measured in years. Feeding men's hunger, healing the maimed and lamed and diseased, robbing the grave of its victims, comforting sore hearts, talking over personal problems in the doorway, teaching by the roadside.

Is it any wonder the Galilean hills rang with praise of this Man, faces brightened at the mention of him, homes echoed glad songs, little children came a-running, strong men and women came and listened and went with a peace within.

Then the opposition. Of course. The enmities aroused, the selfish ambitions blocked, old prejudices rudely jolted, cherished plans threatened. And then the climax. Ten times the leaders tried to do him to death, and are held off with an unseen power they can't understand and can't resist. Then he allowed them to take him, and do their worst.

And he did it, he said, for us. There was some terrible need that it be done, that dying. So he died. And when the tomb had quite done its work, he quietly let himself up, up toward his true centre of gravity. No tombs for him when that one had done its work.

Truly he was the God-Man, and is, as human as though only human and nothing more; as really God as though only God and nothing else. Jesus was the Face of God looking into men's faces. He was the Voice of God talking into men's ears. He was God himself in human shoes, hand-pegged, and in human clothes, home-spun, hand-stitched.

No. 6.—The Human God.

## Bearing Fruit in Burma.

Mrs. H. C. Morrison.



SOMETIME ago I made a short appeal to our readers to assist a young man in clearing up some indebtedness occasioned by sickness while in Asbury College.

Loyal and generous hearts responded and I was soon able to send the amount necessary to pay his bills and thus leave him free to sail to the heathen who were calling loudly for him. Recently we received a letter from Brother Harwood, which gives such an interesting account of the work he has done and of some of our other Asbury boys and girls that I am allowing our readers the privilege of sharing this bit of news with us. I am sure that no one who contributed toward lifting his burden of debt will regret that they did so, when they see what a large field he is blessing across the sea.

"Dear Dr. and Mrs. Morrison:

"It seems that one never finds the time to do all that there is to do, especially in the matter of keeping up some of the vital connections that exist between the mission field and friends at home. Many times I have thought of writing to you; but I believe that I have hardly averaged more than twice a year so far. It really bewilders the imagination when I recall that the commencement this year is the third since we left Asbury. This is our third year in Burma. Time seems to pass more quickly here than it did in America. In another year or two Asbury will be so changed in respect to student body and faculty that it would almost make us feel like strangers to return. The erection of all the new buildings the Lord has provided must make the place look different, also. However, we have a local set of Asbury experiences here in Burma that cover more than fifteen years of her history. Boyles is the patriarch of our bunch, if we except Bishop Fisher, whose reminiscences run back to ancient times. The Misses Doddridge and Kintner bring the record down to date; and

an occasional *New Era* keeps us up on current history.

"The three years have added some things to the experiences of the group from the class of 1920 that came to this quarter of the globe. Of course we have not seen the Stammers or the Tuckers; but they seem so close, being not over one or two thousand miles apart, that our correspondence with them helps us to share their experiences. In March the Tuckers experienced the sorrow of parting with their little son, Boyd Wayland, Jr., who was just one year and three days old at that time. It left their lives full of sorrow; but they wrote us letters that spoke of a very beautiful Christian faith and hope shining through. They have an inspiring work among a primitive people who are more accessible to the Gospel than many others are. Tucker is a D.S. now and practically responsible for all that is done among the Santal people. Stamer had a severe experience a few months ago when he was bitten by a pet monkey and almost lost his life by infection. As it is, he lost the main muscle of one of his arms, leaving the arm permanently weakened as a result. The Bells and we are in city work; and there isn't a great deal to be said, particularly for our own work. City work is always more difficult than jungle work. There are so many more attractions to appeal to the people. Business, pleasure and a more highly organized form of their non-Christian religion, politics and improper housing conditions all tend to slow up our proposition. Besides that, property in the cities is expensive. In our own work, the Chinese, it will take somewhere near a hundred thousand dollars to really set us up in a property equipment adequate to the needs of our work among the people. It is much the same with the Bells. Souls are won in this work in small numbers. One of our biggest hopes is to create a Christian conscience through our schools. In a city work this way, practically all the conversions are among the young people who have been in our schools. We feel well satisfied to stick to the proposition, however. The city work must be done. If we weren't here to do it someone else would have to be. We can rejoice just as much with the ones who are having the larger measures of success elsewhere, because we are all one in our effort. Boyles had a piece of good work accomplished in the large country region that is under his care when a whole village declared for Christ. That is an exceedingly rare occurrence in Burma. They were not won by any special missionary effort, since he had never been in the place before. They were a dissenting sect of Buddhists who had rebelled against the ecclesiasticism and monkish traditions of organized Buddhism (surprisingly like that of Rome), so they were accessible to the leadership of two humble laymen of that place who persuaded them to become Christians. Of course, as in any mass movement, the Christianity is mostly nominal to begin with. It is one big step to have people declare themselves as willing to learn of Christ. Even at that stage they would withstand persecution; but they have a long way to go in learning the simple story of Christ, the exercise of Christian morals, the actual fact of conversion, etc. In truth, a situation of that kind has often to go into the second generation before it is very satisfactory. But I am sure that God loves those people; and in taking the name of Christ they have enriched their lives and souls immeasurably over their former condition. To become a Christian in that sense is to be facing toward the light and walking on a new and hopeful path.

"Miss Kintner and Miss Doddridge are each in one of the two English girls' schools we have in Burma, Miss Doddridge in Rangoon and Miss Kintner in a hill station thirty miles from the railway where transportation

(Continued on page 9)

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OF ASBURY THEOLOGICAL SEMINARY



## What Is Conscience?

Rev. A. S. Hunter.

**P**ERHAPS others have had similar perplexities about conscience that I had in my earlier life, and what helped me may help them. My first conception of conscience was of something within one, which counsels or warns, as may be needed, a sort of alarm bell. That may have come from a school definition, "Conscience, an inward monitor." Whether it was a part of me or independent of me, was not clear. It seemed as if, having a conscience should relieve me of personal responsibility for my acts, but it did not. Thus began one phase of my confusion.

I noticed that conscience seemed to be rather variable, telling one person a certain thing was right, and another that it was wrong; so that two conscientious persons were contradictory in their sense of right and wrong. I thought that a general monitor should be consistent with itself. Also, I found in the Bible apparently conflicting statements as to conscience. Paul was a blasphemer and a persecutor of the Christians, yet, "I have lived before God in all good conscience until this day." How could he have had a good conscience when persecuting Christians, when he later suffered in the same way as a matter of conscience? This added to my perplexity.

I was never doubtful or skeptical as to the Bible. I always believed it to be the infallible Word of God, revealed through the Holy Spirit to holy men, and that it was wholly consistent with itself, if only I could understand it. This led me to much prayer and meditation that I might know the Divine will as revealed in the Scriptures. After I began to preach to others, this became more imperative, for I could not afford to be mixed in my own thought or a matter as vital as conscience.

I came to a solution which cleared up the difficulties for me without in any degree discounting the integrity of the Scriptures. I pray that it may help others in like manner. I will just set down my conclusions.

This has to do with the Christian conscience, not a Jewish, a Mohammedan, or a pagan conscience. It is not that of which Paul wrote concerning the Gentiles or heathen, "their consciences accusing or else excusing them."

"Conscience" is a trinity, having three factors. The first is the natural capacity to distinguish moral qualities; to know things as being good or bad, right or wrong, virtuous or vile, true or false. This capacity marks the difference between men and brute animals. It is an endowment of the soul, and belongs to every rational human.

The second factor is a standard of moral values or qualities. Otherwise, there must be inextricable confusion, each individual a law unto himself, and no one accountable for his deeds. That standard is the Bible. Here is where conscience may be educated, as one receives clearer and deeper understanding of God's Word. Frequently, Christians find themselves impelled to forego things that they have been indulging in without question, because the Scriptures have shed a clearer light upon them. They have grown in the grace and knowledge of Christ.

The third factor is the Holy Spirit as our Teacher in holy things, the Interpreter of the Word to us. "Spiritual things are spiritually discerned" and the keenest brain, having the highest culture, may go astray in the things of the Book, except the Holy Spirit shall "open his mind to understand the Scriptures," as Jesus did on the Emmaus road. This is a part of the Spirit's mission in the

world, to "take of Mine and show them unto you," and to "guide you into all truth."

These three constitute a Christian conscience, and the absence of any one renders a so-called "conscience" of little or no use; your own moral sense, the Bible and the Holy Spirit. When Paul was a persecutor, he "thought with myself that I ought to do it." He was not judging by the Word of God, not guided by the Spirit. Just himself. His was then a Jewish conscience, and did not condemn him, but rather approved; as may be true of Jews' consciences now. Yet Paul was wrong, and but for God's mercy through Jesus "whom thou persecutest," he would have been eternally lost. "I obtained mercy because I did it ignorantly (ignorant of the Scriptures though he was a rabbi) through unbelief." He knew the Scriptures literally but, like so many of his people, he did not really believe "what all the prophets have spoken." When he came to really know and believe the Scriptures, it changed his entire viewpoint, and made him another man.

One may be versed in the Scriptures, literally, as Paul was, and yet not comprehend their essential meaning, if he has not the Spirit abiding in him to enlighten his understanding. Because of this, many "wrest the Scriptures to their own destruction." Thus, Jesus, to free the Sabbath from the burdensome technicalities of the Pharisees, and to lift its legal burden off the people, said, "The Sabbath was made for man." Unspiritual people take that as license to use the holy day in any way for their own gratification. It was made for man, therefore we may use as we like. Their eyes are shut to the greater importance of soul rest than of bodily recreation. They ignore the command "to keep it holy." To them it is a holiday, not holy. That is but a sample of how unspiritual people go astray as to the Bible.

"A manifestation of the Spirit is given unto every man, to profit withal." Even the darkest heathen have some measure of the Spirit's light in them. Being without the Spirit's Book, the Scriptures, they have a sense of justification or of guilt as to their deeds, by the Spirit's direct work. Being without the law, they are a law unto themselves. But, we who have the Bible cannot escape by that. With the Bible at hand, wilful ignorance of its truth does not excuse. The Spirit does the best possible with the darkened souls of the heathen, but when we who have the true light resist the Spirit, he will leave us. Because one no longer feels concern for his deeds, is not the approval of his conscience. It is the absence, with the carnal nature in the saddle.

We cannot escape personal responsibility for our acts by laying it on conscience, for we are a part of our conscience. Conscience is not something apart from us, but ourselves weighing and determining, with the aid of the Holy Spirit and the teaching of the Holy Scriptures. A diligent Scripture student can scarcely fail to have a sensitive conscience. "Thy Word have I hid in my heart, that I might not sin against Thee," shows the effect of God's Word in our souls. It is the Spirit's business to convict of sin, and if one's judgment should be warped so that he goes astray, if he is open to the Spirit's voice, he will be quickly reproved and turned back.

### Suggestions for Young Preachers.

Preach the truth in love. Do not skin the people. Human hides are not worth much. Love is the winning force. Harshness produces resentment. If you must use the sword, dip it in oil. A gentle voice is of untold value. Do not scold the people. Do not abuse the faithful. Feed the flock. Keep humble. Spend much time in prayer. If you wish to preach well, pray much. Don't try to preach a big sermon. Be simple and plain. Seek to be useful, not great. Do not be a boss. Have human oversight without others feeling it. Keep pleasant and patient. Have

a love for the work. Be diligent, tactful and accurate. Avoid lightness. Preach a great salvation. Choose plain texts. Get your message from God. Remind congregation of God's presence. Be natural. Don't try to ape some one else. Be yourself. Have something to say and know how to say it. Depend entirely on the Holy Ghost for success. Speak to the glory of God and for the good of men.—Free Methodist.

### Faith of our Fathers.

S. A. Steel.

Faith of our fathers, proved of old,  
By martyrs and by saints believed,  
Thy glorious truth we still will hold,  
Which from Apostles was received.  
Faith of our fathers, holy faith,  
We cling to thee in life and death.

Faith of our fathers, though assailed  
By all the foes of God and man,  
Thy truth hath over all prevailed  
Since time its radiant course began.  
Faith of our fathers, blessed faith,  
We cling to thee in life and death!

Faith of our fathers, we will prove  
That thou art true from day to day,  
By kindly deeds and words of love.  
Which shall thy saving grace display.  
Faith of our fathers, sacred faith,  
We cling to thee in life and death!

God of our fathers, keep us true,  
And steadfast, to our latest breath,  
That we, like Paul, may say at last,  
We kept this holy faith till death.  
Faith of our fathers, hallowed faith,  
We cling to thee in life and death!

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The seventh edition of "Sermons for the Times" is now coming from the press, and will be ready for delivery by the time your order gets to this office.

"Sermons for the Times," by Rev. H. C. Morrison, editor of this paper, has had a most remarkable sale. They touch the spot. They are a sword against all evil; they contain a spiritual balm for the wounded; they contain light for the path of those who are seeking God. They are full of warning, rebuke, counsel and comfort. They contain strength and comfort for the old, counsel and guidance for the young. The book is neatly bound in cloth, good clear print, and can be had from The Pentecostal Publishing Company, Louisville, Ky., for \$1.00.

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# WORKERS TOGETHER WITH GOD.



## REVIVAL MEETINGS.

On the 22nd of June I had the privilege of beginning a revival at Colby, Kansas with Rev. J. J. Cork, the District Superintendent of the Pilgrim Holiness Church. Churches had been organized in different places around Colby, but the brethren had not tackled Colby.

The crowds were small at the first few services, but it was not long until the tent was filled and seekers began to come to the altar and pray through in good fashion. The meeting began to go so good and the results were so grand, that some remarked with surprise saying they did not expect so much. God certainly answered prayer.

About twelve years ago, there was a great wooden tabernacle built and evangelists were secured—H. C. Morrison, B. Carradine, Joseph Smith, E. A. Ferguson and such great holiness preachers held revivals there and they had great results, but there was nothing done to keep these people alive. The large wooden tabernacle which was built twelve years ago, was sold for a stock exhibit and barn.

In connection with the revival, we held the Annual District Assembly and many of the preachers and delegates of the district were with us to help in the battle. Business sessions were held during the day and all hands would unite in the revival services at night. Something over thirty prayed through. On the last Sunday afternoon, an auctioneer and his wife came to the altar after the first altar service had been finished. About twenty-five of us began to pray for them and we forgot how loud we prayed. A request had been sent in before for us to not make so much noise, but when we got to praying for this auctioneer, we were bent on getting him through. A large lady rushed into the tent and told us to "stop that noise," but we were going so fast that we couldn't stop. They sent out the town marshal and about the time he arrived, the auctioneer was about to get through and we had all the stops out praying with all our might. He called out one of the men and told him to not make any more noise than we could help and left, but the man got through and we helped him celebrate. At the close of the evening service a hobo came under the tent and was converted.

At the afternoon service we raised \$1,000.00 toward a Holiness church in the town and the men were going right at the matter of putting it through. The people gave liberally and showed their confidence and gladness over the fact there is to be a Holiness Church in the town. It is our business to "build the waste places" and make them "blossom as a rose." We left the people encouraged and much pleased.

I am now in a revival at Las Animas, Colo., and the Lord is working on the hearts of the people. We are expecting victory in his name. W. R. Cox.

## IN THE OZARKS.

Since last reporting our work we have held two meetings. One was the annual tabernacle meeting of the Ozark Holiness Association, the Rev. F. L. Spindler, president, and the Rev. T. F. Adams, secretary. The meeting was held at Ava, Mo., from June 10 to 24, inclusive. Three years ago a very gracious meeting was held there, in which a great many were converted and sanctified, but last year no meeting was held, which was very detrimental to the work so well begun.

This meeting took on all of the proportions of a camp meeting, and far excelled many of them in different ways. It has back of it some of the most influential, professional and business men of Ava. Among them is Jos. V. Pitts, one of the leading attorneys of that bar, J. Herbert Sell, County Collector, W. I. Barker, County Recorder, together with their good wives, and many others whose names we have not space to mention. The very best preparation was made for the meeting, far better than many of the camp meetings. A large and commodious tent, lighted with electricity, was pitched in a fine grove, only one block from the Public Square, with seats with backs to them, an abundance of clean straw, large platform, with a fine piano gracing the same.

Rev. F. L. Spindler, the president, had charge of the meeting, Mr. and Mrs. W. I. Barker had charge of the service of song, while Miss Jane Arnold, Principal of the Musical Department of Ozark Holiness Academy, rendered efficient service as pianist and assisted in the special music. Two services were held daily, afternoon and evening. Brother Spindler gave helpful Bible expositions, combined with powerful prayer services in the afternoons, while the writer preached each evening and twice on Sundays.

Three churches are located in Ava, and there exists the most violent opposition to the experience of holiness as a second blessing, in the churches throughout the town; but we poured in the old-fashioned gospel truth, and it had the desired effect. The whole town was stirred mightily, and the one theme of conversation was the meeting. The tent was filled to overflowing night after night, and the streets were blockaded with autos filled with people

who heard the gospel of an uttermost salvation. Many came from a distance, while not a few of the teachers that were attending the Summer School in Ava, attended, and some of them were converted and sanctified.

The work of salvation was a little slow beginning, but when it once got started, it went with a rush. The last night was the crowning service of them all. People were seeking the two works of grace, and getting through in the orthodox way till after midnight. In the prayer meeting on Tuesday following the closing of the meeting, a number more were sanctified. Altogether it was a fine meeting and we had delightful fellowship with the saints, who treated us fine in every way. We found royal entertainment at the hospitable homes of Brothers Pitts, Sell, and Barker. Blessings rich and abundant on all the saints at Ava.

The other meeting we held, July 1 to 4, at Mt. Zion, Mo., the seat of the Ozark Holiness Academy. This was a Quarterly meeting and Convention combined. The Rev. J. E. Wilson, business manager of the Academy, and Community Pastor, had charge of the meeting. The writer did the evangelistic work, while Miss Lottie Wallace had charge of the service of song, and Miss Jane Arnold performed the part of pianist. People came from many directions, and some traveled as far as fifty miles in autos or carriages to reach the meeting. It was a time of re-anointing, empowering, and refilling of the saints, and many caught a new vision, and it is hoped returned to their homes to do more and better work than ever before.

In the afternoon of July 4, a platform meeting was held in the interest of the holiness work in the Ozarks, and the Ozark Holiness Academy. Brother Spindler spoke of the holiness work in the Ozarks, and the history he gave of the work, and his connection with it for the past twenty-four years sounded like fiction, but it was most glorious fact. People wept and rejoiced as he recited the history of the work, and many people were present who had been converted and sanctified under his blessed ministry, and were living witnesses to the facts he related.

Brother Wilson gave a masterful and statesman-like presentation of the work the Academy had done, and was still doing, and made an impassioned appeal to the people as he presented the needs of the School, and gave the budget for the new school year. If people could properly understand the fertile field, and the dire needs of the holiness work in the Ozarks, we are persuaded that many earnest prayers would ascend to God for his blessing upon the work there, and large sums of money would be contributed for the propagation of the work in the field, and the splendid work being done at the Academy. We have never known a more self-sacrificing and devoted people than those promoting the work of holiness in the Ozark Mountains.

We were most royally and hospitably entertained in the beautiful Christian home of Brother and Sister Spindler, and enjoyed delightful, Christian fellowship with them. J. L. Glascock.

## A VISIT TO KENTUCKY.

The writer thinking it his duty to respond to a call from his son, Paul, to fill a couple of appointments in Kentucky, boarded a train at Butler, Ohio, his home, July 7th, and having arrived at the Dixie Terminal, Cincinnati, in due time crossed the Ohio River to Newport and proceeded by rail to Silver Grove, where he preached morning and night to a group of M. E. Methodists, recently organized, worshipping in the Christian Church.

Monday morning he ran down to Covington and taking a bus ran out to Eggleston, a country church, seven miles south among the hills where a tent meeting was being held. There is in this community a band of men and women who for years have stood true to the Fundamentals of our Holy Religion, especially the doctrine of entire sanctification. They have been supplied for some time back by my son until he left a few weeks since to swing around circle in song evangelism further south in company with Rev. J. A. Collier, of Nashville, Tenn.

Rev. J. L. Thornton, of Indiana, was in charge of this meeting and we never heard holiness preached with more force and clearness. Sin both in believers and in the unregenerate is uncovered and denounced in language that cannot be misunderstood or misapplied. This meeting lasted three weeks and resulted in several being sanctified wholly, the saints much encouraged and a higher level of thinking and conduct being attained throughout the entire community. We found a number of Pentecostal Heralds in the homes here and every reader enthusiastic in its praise, especially Dr. Morrison's attitude toward the "higher critics." Our stopping-place while here was at the home of Bro. G. H. Sturgell who, with his good wife, gave us the most cordial welcome. They keep a country store which besides affording a fair competence for their labor also provides them a very desirable opportunity to converse with their customers on the subject of religion. They started with a stock of tobacco on their shelves, but when they received the full light of holiness they

threw the noxious weed out, and contrary to the predictions of many they gained instead of losing trade. In addition they have the approval of their own consciences and of every pure and high-minded person.

Kentucky has long been a fertile and profitable soil for growing tobacco; but the curse of God is resting upon it and may the time hasten when, like the carnal nature, of which the filthy weed is the most powerful feeder, shall be torn up root and branch and be thrown out on the Devil's dumping-ground. Amen. Will O. Scott.

## REPORT.

My first camp for the summer was held at Greensboro, N. C., in connection with the Greensboro Bible School, Rev. W. R. Cox, president. This is a spiritual camp and we had seekers and finders at every altar call day and night. My co-laborers were Rev. J. B. McBride, evangelist, R. A. Shank and wife song evangelists. Many preachers were there from different parts of the state to help push the battle.

We came from Greensboro, to Cincinnati, Ohio, camp. I suppose there is no argument as to this being the greatest camp in the United States. The called workers were Rev. Geo. B. Kulp, Jos. H. Smith, Bud Robinson, John and Bona Fleming, John Thomas, Charley Slater and L. W. Standley, with a host of other workers, preachers and missionaries to help push the battle. There were at least a thousand seekers at this camp, about two hundred and fifty the last night. The music, singing, praying and shouting is beyond description.

Without the loss of a day we came to Chicago, Ill., where Bro. and Sister Lowman and other workers had the meeting started. This meeting was held in the aristocratic part of the city. It was not such a large meeting but as many remarked, "the fire fell at every service."

Bro. Lowman, the singer, is in a field by himself when it comes to leading a song service and drawing the crowds. Bro. Pope, the pastor, stood by us in every way.

With the loss of only one day we went to Berwyn, Neb. The Lord gave us a good meeting. Many said it was the best that was ever held in the country. There surely was much digging down and confessing out, the most I have seen in a long time. I am now at Arcanum, Ohio, where the meeting is starting well. The altar and extra chairs are filled with seekers and great crowds in attendance. Bona Fleming.

## LAS ANIMAS, COLO., REPORT.

From Colby, Kan., I went to Las Animas, Colo., and there we began a tent meeting on Friday, July 6th and continued for ten days. This was an unusual revival. With all our preaching, praying and singing, the people did not turn out as we had expected. The rain and threatening weather had something to do with it, but the people did not seem to want salvation or to hear us preach. So much had preceded us until they had us listed as Mormons, Holy Rollers, etc.; but the longer we stayed the larger the crowd became and interest was increasing all the time. If we could have stayed another week, I feel sure much more could have been accomplished; however we arranged for meetings to be continued and Bro. Sharp, the Dist. Supt., is sending a preacher to preach for them.

We held the Colorado District Assembly in connection with the revival and the preachers and delegates came, some about 150 miles and we had a good assembly. This was their second Assembly and they are getting on a good organized basis and are interested in the entire church work and pushing out into new territory. They have a great field and the people seem to have substantial confidence in us when they learn who we are.

I met with Brother Thomas, the General Superintendent of the People's Mission Church and learned of their church and work. They are fine people and stand for full salvation and are good holiness people, and show a kindly attitude and appreciation toward our church.

I will preach for Bro. Joy at Weisert, Neb., on the night of the 17th and for Bro. Posey, the Dist. Supt., of Nebraska District, on the night of the 18th at Lincoln as they are holding a revival there now. I am on my way to Charleston, Ill., where I will join Bro. Shearer, the Dist. Supt., of the Illinois and Missouri Districts in his District Camp and Assembly. We are planning on a good time at all these places.

It is a pleasure to meet the brethren in their field of labor, learn how the work goes and give them all the encouragement that we can. These western districts are in a great field and the people are learning what and who the Pilgrim Holiness Church and people are and are looking to us to establish straight and uncompromising Holiness churches and meeting places all over this country and our men are going forward as fast as they can. Let us pray for them. God is with us as a Church and we have many reasons to be encouraged and believe for still greater things. Winfred R. Cox.



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(Continued from page 1)

who are hungering and thirsting after righteousness. We are believing and will pray for a manifestation from God on this occasion.

I suppose there were not less than 80 ministers present during the camp at Wilmore, many of them rendering helpful service in the altar, at the prayer meetings, and with their faith and holy zeal for the glory of our Christ and the salvation of the lost. We desire to bring the membership of the Kentucky Holiness Association up to one thousand. This organization is interdenominational; its members are supposed to be identified with some evangelical church and to have received the blessing of full salvation or to have been regenerated, to believe in and desire to be wholly sanctified. Originally, this Association sought to center its thought, preaching and prayer around the one great doctrine of entire sanctification. We now feel that while this doctrine shall march at the head of the column, and receive the most earnest emphasis, we must defend the whole Bible against the invidious attacks of subtle foes everywhere. With the help of God we are determined to press the good work for a great spiritual awakening in the salvation of souls in old Kentucky. The membership fee is \$1.00 per year. We shall be glad to have those wishing to unite, to send their name and address, and some time between this and January 1, a contribution of \$1.00. You may send this to Prof. J. M. Maxey, Wilmore, Ky., or to THE PENTECOSTAL HERALD, and it will be turned over to him. Let those of us who believe the Bible and know that Jesus' blood has power to cleanse from all sin, rally around the cross and give ourselves afresh for the greatest work in the world—the winning of souls and the leading of God's children into the fulness of the blessing of the gospel of Christ.

Our singers at the camp were evangelists Thomas and Ethel Eden, brother and sister, who gave us fine service. They are comparatively young in the evangelistic field, but they are developing into very useful revival workers. They are associated with Brother Dunaway and he finds them very efficient in his great church revivals.

This report would be very incomplete without expressing our gratitude to the W. C. T. U. women of Wilmore and community. They had charge of the dining room. Some

Rev. H. C. Morrison, D.D.,  
Wilmore, Ky.

My dear Dr. Morrison:—

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

It gives me genuine pleasure to tell you of my impressions concerning Asbury College during my two weeks' stay in Wilmore. Having conducted revival services in nearly all of our Holiness Schools and Colleges during the last decade, (six this season) I have no hesitation in saying that Asbury College is second to none from every view point, so far as I am able to judge. Beautiful for situation, with that fine campus, with its modern equipment, and some of the most beautiful and attractive buildings to be found on any college campus, and that strong and devout Faculty, all witnessing to a full salvation,—and ready to labor about an altar in helping others into the experience,—and a student body composed of more than five hundred of the cream of the young manhood and womanhood, coming from so many different states, and foreign countries, all standing for the Wesleyan interpretation of the doctrine of Bible Holiness, one can but feel that Asbury College promises large things for the future of the Holiness Movement both in this country, and to the uttermost parts of the earth.

I shall never cease to, thank God for the privilege of those two weeks of revival with Asbury College when five hundred and sixty students and towns-people knelt about the altar seeking the "double cure." Surely, "Heaven came down our souls to greet,"

While glory crowned the mercy seat," I fail to see how any College could offer larger opportunities, both for intellectual and spiritual training, than does Asbury College. May God continue to bless the College in the future as he has in the past, and spare you yet many years to continue the great work you are doing. I beg to remain,

In Perfect Love, All for Jesus,

C. W. Ruth.

very excellent colored cooks prepared us old-time Kentucky fare of the best; and the good women, with their sons and daughters, served us so that we were not only well fed, but the ministrations in the dining room were a means of grace. Our hearts were humbled, and touched and glad by the faithful service of these elect women.

### Greatly Encouraged.

I am encouraged with the number of friends responding to the call made on the ninth page for the Theological Seminary at Asbury College. Quite a number of subscriptions have come in. We have thousands of readers who can easily respond to this call, and we are hoping many more will respond within the next few weeks. Please turn to the ninth page, read the proposition, cut off the coupon, sign same and return to us. I know you want to help educate and send forth a true gospel ministry. You have never had a better opportunity than now, and the need has never been greater, than at this moment. God is looking to his people to 'show their faith by their works.' Please reach us a helping hand in the great work in which we are engaged. Young ministers are coming to the Theological School at Asbury by scores. Help us provide for them.

Faithfully, your brother,

H. C. MORRISON.

### A Bureau of Information.

There is a constant stream of letters coming to the office of THE PENTECOSTAL HERALD and to our desk at Asbury College of inquiries and calls for evangelists. We have been able, through the passing years, to assist in hundreds of instances in bringing pastors and evangelists into touch and correspondence which has resulted in hundreds of revival meetings and the salvation of tens of thousands of souls.

There are no charges for these services and it is our great pleasure to assist pastors and our brethren in the evangelistic work in arranging for revival meetings. Wilmore is a

great evangelistic center and when I am absent, Dr. Clark, our pastor and wonderfully efficient Business Manager, is well prepared to answer all letters of inquiry with reference to evangelists, both preachers and singers. Should I be absent from THE HERALD office in Louisville, Mrs. Morrison takes real pleasure in rendering any assistance possible. She has carried on for many years a most efficient service in assisting pastors and evangelists in arranging for revival meetings.

Let the evangelists continue to keep us posted about their whereabouts and their engagements and we will cheerfully serve our brethren in the pastorate in any way possible in making arrangements for their revival meetings.

Faithfully yours,

H. C. MORRISON.

### He May Well Be Uneasy.

Rev. Harry Emerson Fosdick in a recent article in the *New York Times* tells us of his "Anxious concern lest the youth of the new generation may lose that religious faith in God and in the realities of the spiritual life on which alone an abiding civilization can be founded." He goes on to say "Many students are without chart or compass as far as guiding principles of religion are concerned."

Has it occurred to Dr. Fosdick that he, as no other man, perhaps, has been robbing these students of chart and compass. The Bible is our only chart. Jesus Christ is the only safe guide. Fosdick has been telling us that the Bible is not inspired; that Jesus Christ is not divine in the sense that he is begotten of the Holy Ghost and born of a virgin. He tells us that he performed no miracles. He intimates that he made no blood atonement for sin. He tears the Bible—Old Testament and New—into tatters, and then he grieves that the young people are losing their faith in God, that 'they are without chart or compass.' This same Harry Fosdick is one of the greatest living robbers of the faith from the young people of our times. After taking away the faith he grieves that the young people have lost it. His lamentations are contemptible cant; they only increase one's disgust and protest against his smooth, deceptive infidelity.

H. C. M.

### A Splendid Service.

Bishop Horace M. DuBose is rendering Methodism a splendid service in editing and sending forth from the Publishing House at Nashville, Tenn., a series of most interesting and excellent booklets. Three of these booklets are on my table. The title of the first is, "The Crisis of Criticism." The second booklet is, "The History of the Israelitish Priesthood." The third is "The Religious Reformation of Ezra." I have not had time to read these booklets, but the splendid scholarship, the deep piety, the strong faith, the clear thinking, and the fascinating style of Bishop DuBose is a guarantee for the usefulness of these booklets. I judge they will have a wide circulation, and I am confident that they will prove most valuable. The price of the booklets is twenty-five cents each; one dozen copies can be had for \$2.50. They can be ordered from The Pentecostal Publishing Company, Louisville, Ky.

It is most fortunate that just at this time a man of such broad scholarship and true faith should champion the cause of our holy religion. We highly commend these booklets to our people everywhere. The boastful apostles of the New Theology will not be in a hurry to cross swords with Bishop DuBose.

### GOOD MORNING, NEIGHBOR.

By the way, if you want a weekly spiritual blessing from now until January, 1924, give me 50 cents and let me have THE PENTECOSTAL HERALD sent to you. I can recommend it. Try this on a few friends.



## BEARING FRUIT IN BURMA.

(Continued from page 5)

and supplies are some of the knotty features of the work. Miss Kintner is doing specially good work in reorganizing the business end of the proposition. Things where she is are brightened up at a great rate. Asbury College lost one of her most valuable assets when Miss Kintner turned to Burma; but Asbury's loss is our gain.

"After all, it is not the function of a school on fire with zeal to keep all the best things in a corner. We believe in scattering our blessings. I hope that God will spare you good people for many years to keep up the work you are doing. He certainly must be doing so, for at the time I came out here, Dr. Mor-

ison was in doubtful health; but since then he has accomplished as much as most people can do in a life-time.

"We are having a good vacation at a place called Kalaw, a hill station about 350 miles north of Rangoon and nearly a mile above sea level. The hills, pines and limestone roads remind us of Wilmore, though the hill tribes certainly do not.

"Kindest regards from both of us.

"HARRY AND ALMA HARWOOD."

Is there among your acquaintances a person that is a shut-in? If there is could you do them a kinder act than to send them THE HERALD until January, 1924, for 50 cents and pray that it may bring joy, peace and sunshine.

## They Enjoy It.

Many letters of appreciation are being received, telling of the great good that came to them from reading the life of Rev. H. C. Morrison, the founder and Editor of THE PENTECOSTAL HERALD. I would advise that parents get this thrilling life-story for their boys; in fact, it will be read with growing interest by every member of the family. The price is within reach of all, \$1.50, postpaid.

You are interested in our Lord's return. Get "The Blessed Hope," \$1.50, and "The Renewed Earth," \$1.50. Read these for full information and soul inspiration.

Renew your subscription today.

## Help Build a Great Seminary

One of the greatest needs of our times, and of all times, is a divinely-called, educated, Spirit-filled ministry, loyal to the Word of God and to the Son of God, earnestly preaching the gospel of Christ, which is the power of God unto salvation.

It is a well-known fact that some of the theological schools of this nation are educating and sending out a ministry to preach and propagate a most dangerous brand of skepticism. These false teachers deny the divine inspiration of the Scriptures, they question the Virgin birth of Christ, the atoning merit of the Death of Christ and the bodily resurrection of Christ. These men are the most dangerous and deadly enemies of our holy Christianity.

The number of false teachers is becoming so great, and their bold and defiant spirit is so aggressive that the situation is becoming alarming. It is to meet this situation that the president, the board, the faculty, the alumni, and the student body of Asbury College have determined to build and equip Asbury Theological Seminary at, and in connection with, Asbury College, Wilmore, Ky.

The first building of this Seminary is at an advanced stage of erection, and will be a splendid structure. Immediately upon its completion work will be planned for the further enlargement and efficiency of this important enterprise.

The indications are that we shall have not less than TWO HUNDRED STUDENTS studying theology this coming school year. That we may go forward with our building program we want a host of the Lord's people to make financial pledges of the following character:

I promise to give the following sum to Asbury College, to be paid in five equal yearly installments: \$100.00, or \$50.00, or \$25.00, or \$10.00, or \$5.00, this money to be sent in by October 20 of each year, or as near that date as convenient. This money is not to be used for running expenses, but for the erection of buildings and the enlargement and substantial improvement of the Theological Seminary.

This subscription is to be without interest, and in case of death is to be null and void.

I wish to say to the readers of THE HERALD, this is the most important appeal I have ever made for the Asbury plant at Wilmore. Make your selection of the amount mentioned above that you wish to give, indicating same in printed slip below. Sign name and address, cut out slip and mail to me care PENTECOSTAL HERALD, Louisville, Kentucky.

Help to give the people a holy ministry and a pure gospel.

Faithfully, your brother

*H. C. Morrison*

I promise to give for the enlargement of the Theological Seminary at Asbury College, the sum of ..... This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name .....

Address .....

Cut this out and mail to Rev. H. C. Morrison, care PENTECOSTAL PUBLISHING CO., Louisville, Ky.



## OUR BOYS AND GIRLS

My Dear, Sweet Aunt Bettie: The many nice letters I received from the cousins and other members of The Herald family were a great pleasure to me. How I wish I could answer all, but for their extreme number I cannot. I wish to thank all who sent paper and postage for personal replies. These ran into several dollars from all sources and I will answer as many as I can. Many asked that I write a personal letter to them so that they may know I am really a person and not a make believe. Will give the names of several from whom I have received letters and to whom I have sent replies. That should convince any doubters as to my "realness." From W. B. Minor, R 3 Mulberry Grove, Ill; Mr. and Mrs. J. H. Ballard, Martins Mill, North Carolina; and Mrs. May Terrell, Dodson, La.; I received fine letters. One and all I wish to thank and invite each to write again. To the many old ministers; dear old soldiers of the Cross, who requested a personal letter from my father, will say: your letters were most appreciated by me. Our good Uncle Sam's mail is a very efficient and responsible carrier, but as yet no fast mail train nor airplane carrying mail has ever gone and come again between here and that Country where my dear father has gone to live, "in the House of Many Mansions."

To the many questions about Kinney county I wish to reply to a few. Kinney county is bound on the South by the Rio Grande River, the center of whose running water is the boundary line between here and old Mexico. One of the only two Transcontinental railways which cross Texas state, cuts Kinney county half and half from East to West. There is a school, postoffice and flag station at Macie. I think land can be had from \$19 to \$30. I guess most anything would grow here. We have good, though small schools here. There are churches of most of the principal denominations at the county seat, 9 miles away. It is not on the railroad. There never has been any U. S. Government land for homestead in Texas. As Texas was an independent republic before she joined the Union, it was agreed that when she became a state she would yet retain control of all her public lands, hence the U. S. has never had any land in this state open for homesteading. The people here make good friends and neighbors. We need more good religious people and we sure need more young folks here. Kinney county has a delightful summer and winter climate, good water and wood, transportation facilities. There are not many roads, for there are not many people in Kinney county to travel them. People do not get rich quick in Kinney county, but it is a good place to start and a good place to live after one is started. All quiet, law-abiding citizens, no matter how poor, are respected by the best society of Kinney county. There are two resident Baptist preachers, one Methodist, two negro preachers, and a Catholic priest. A Lutheran and an Episcopal minister make occasional visits to their churches here. So you see we don't have much services outside of town. This is a healthy country, especially for old folks, bless them. I number among my friends an old lady and gentleman, two couples, in fact, who are over eighty years old, who are as hale and hearty as lots of people fifty years of age. I hear no one complaining of rheumatism.

I consider myself most happy to have found a home here. I hope all the cousins who wrote, and a lot more will write me a letter, and also the old folks too, for how I do love them. My own mother is now growing old. She had a hard time raising her family of six after father was called away. The church and its good people stood by her, and she was able to keep a select school and keep her little family together. One of mother's neighbors

was widowed about the same time as mother. Her children were older than any of us, but she put all four of them in an orphanage. She would often become angry at mother because she would not turn the care of us over to others. She often referred to the cheap clothing and moderate advantages mother was able to furnish us, while her children got "the best of the land." As time wore on, it showed home, ever so poor, was better than a "motherless home." The son of this other widow quarreled with a boy in the Home. Both boys received such injuries that they died. Two of the other children ran away from the Home. One developed consumption, and in a moment of despondency ended her life. Mother worked hard for us, and we are none of us sorry that she kept us all with her. We can't be too kind to our dear mothers. Young folks, some day her capable, gentle, brown hands will perform their last kind act for us. Let's give her wreaths of kind words and bouquets of happy smiles, even though we must carry her still form away through a blinding snow storm, with never a blossom to lay on the mound of clouds 'neath which she will rest until the last long roll of the trumpet that calls her forth to life everlasting. If any of The Herald's girls have a way of getting cross with mother, just remember that that is a heap worse than laying a bouquet of thistles, rag-weeds and nettles on her casket. Every day narrows down our chances to do something for our mothers. That's something that the Lord expects of all of us. We all remember the Sunday school lesson that told of how when Christ was going to Another Home, he left special request with a certain disciple to take care of Mary, Christ's mother.

With best love to dear Aunt Bettie, the cousins, the grand old Herald and all its great family of readers,  
I am as ever yours,

Pansy Coopwood,  
Macie, Tex., Kinney County.

Dear Aunt Bettie: Trusting you have no objections I will now attempt to join your happy band of boys and girls. I am five feet four inches tall, weigh one hundred and forty one pounds, have a fine lot of freckles. I will be nineteen the twenty-first of August. I have been a moral girl all my life but of course all you who have had any experience know too well that it takes something besides morality to get us through. One summer month in 1921, Rev. Albert Mattox was conducting a revival in a barn down at Lary Station which was about twelve miles from where we lived. My brother took my sister and me one night and for the first time since I have been old enough to understand or remember anything I heard a gospel sermon. I felt I wanted to get closer to God, but when the invitation was given I didn't seem to have the courage to go to the altar. I remembered Bro. Mattox and his wife when I was just a little girl long before he was saved. When we had been dismissed I went up and shook hands with him and told him who I was and asked him to pray for me; he said he would, and told me to pray. I prayed hard and earnest before I retired but never got the witness in my soul. As I never got to go back to that meeting any more I lingered on until fall when Rev. E. L. Sanford and wife from Lexington assisted by Mr. and Mrs. S. J. Guyn from Wilmore—conducted a meeting at Centerville. They are Gospel workers, and as they preached, prayed, and sang I got stirred again. One night as I was starting home I saw Sister Sanford standing near the gate and I felt like I wanted to shake hands with her. I didn't know why it was at the time but since I have been inclined to believe it was the Spirit of God that moved me to do so for I hadn't much more than spoke to her until she began to talk to me about

the welfare of my soul and told me what it meant to serve Jesus and how important it was for me to give my life to him while I was young, and right there and then I determined to have whatever the Lord had in store for me. Well praise God I got it before that meeting closed; I was saved and sanctified and ever since have found Jesus precious to my soul. I want to be what he wants me to be, I want to say what he wants me to say and I want to go where he wants me to go. Pray for me, also for Bros. Sanford and Guyn that God will give them victory while in Lexington where they are holding a tent meeting now.

Well, I must be going. I expect my letter is so long now that Aunt Bettie will not have room to print it. May the Lord bless you one and all, both saint and sinner.  
Leoti Doyle.

Dear Aunt Bettie: This is my first letter to The Herald. If any one guesses how old I am I will write to them. I am in the fourth grade. I would like to see this in print.  
Laverda E. Umberger.

Dear Aunt Bettie: As my first letter was printed I will write again. I am in the 7th grade. I go to Sunday school every Sunday that I can. Our preacher's name is Brother Ferguson. My best friend is Cleiteis Richardson. My age is between 11 and 15. The one that guesses it I will write to them. Who has my birthday August 11? I have been long enough so give me my hat and I will go. Geneva Wilson.

Dear Aunt Bettie: This is my first letter to The Herald. If anyone guesses how old I am I will send them a surprise. I am in the third grade. I have a little baby sister and her name is Eloise. I love her very much. She has two teeth. She is five months old and she is very pretty. I would like to see this in print.  
Velma L. Umberger.

Dear Aunt Bettie: I am an Ohio girl ten years old and in the sixth grade. I go to Sunday school. Our class has a very good teacher. Before we have the lesson study we have prayers by members of the class. I am a Christian. My father takes The Herald and it is very helpful to us. I would like to have letters from some of the cousins.  
Jean E. Van Hyning.

Dear Aunt Bettie: Will you admit a Tennessee girl to your happy circle? My father takes The Herald and I enjoy reading the Boys and Girls' Page. I have light brown hair, gray eyes and light complexion. I am five and three inches tall and weigh 103 pounds. I am thirteen years old and in the sixth grade of school. Who has my birthday, November 19?

Louise McNabb I guess your age to be 13. Am I right? Oh I see Mr. W. B. coming for dinner so I will close.  
Clara Hayslip.

Dear Aunt Bettie: When my grandfather was a little boy, like a good many other boys, he liked to throw stones at birds. One day my grandfather saw a little bird sitting on a fence singing. He picked up a stone and threw it at it and the little bird fell to the ground dead. And he was so sorry that he was the one to stop that little song, and so he stopped throwing stones at birds.  
Harlan Weldin Fenimore.

Dear Aunt Bettie: Will you let a little Alabama girl join your circle of happy boys and girls? A neighbor of mine takes The Herald and I've been getting it from her for quite a while. I surely do enjoy reading The Herald, especially the Boys and Girls' Page. I do not live far from the small town of Rogersville, which is progressing rapidly, and if I'm not mistaken, I think some day it will be a rather large town. Our school of nine months closed May 29, leaving me somewhat lonely. We sure did have an excellent faculty this year. Everybody loved them and are praying that the same class of diligent young men and women will return for the next

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session. Are all of you cousins Christians? I'm sorry to say I am not, but hope to be. Pardon me this time for writing such a long letter. If Mr. W. B. is asleep I'll write again.  
Mae Stutz.

Rogersville, Ala.

Dear Aunt Bettie: My grandpa Evans takes The Herald and gives it to me to read when he is finishes with it. I have one brother and one sister. We are all three saved. My dear mother and little baby sister Gladys Louise went home to rest six years ago. They were Christians. I belong to the Methodist Church South. I was saved last year. Dear Cousins you do not know how much I appreciate your letters and I am glad to hear that so



## Piles

are usually due to straining when constipated.

Nujol being a lubricant keeps the food waste soft and therefore prevents straining. Doctors prescribe Nujol because it not only soothes the suffering of piles but relieves the irritation, brings comfort and helps to remove them.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

# Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

many of the dear cousins are Christians. Louise McNabb I guess your age to be twelve, if so I wish to receive a letter soon from you.

Mrs. Alice D. Banks, I think your letter was fine. "The Lord bless you." Louisiana had better pick up we don't want to stay behind in our letters. Our minister's name is Bro. W. B. Hebert. If anyone knows how to preach he is one of them. Virginia Wilson I was also promoted to the fifth grade. I was nine years old Jan. 23, 1923. My schoolteacher's name was Miss Ethel Johnson. My Sunday school teacher's name was Mrs. Johnson, now it is Mrs. Lee. The best chapter in the Bible for me is Proverbs. If any of the Cousins would like to correspond with me my address is, Gueydan, La. Lock Box 24.

Joyce Evans.

Dear Aunt Bettie: Will you let a girl of Maryland join your happy band? I am a girl of thirteen have light brown hair, brown eyes and will be in the 10th grade next year. I have been taking "The Youths' Companion" which interested me very much and also the Pentecostal Herald. I have a girl friend who lost her little sister Alice whom she and her family loved dearly. Would you and your cousins please write a cheery letter to her. Her address is Miss Lula Murray, Princess Anne, Rt. 2, Maryland. I am sure she would appreciate it. She is the one who told me about you and your works and has gotten me interested in you. So please help her. I'll close, hoping to hear from you and see my letter printed in *The Herald*. I notice only two letters has ever been sent from Maryland. Your friend,

Edna Webster.  
Princess Anne, Md., Rt. 2.

### SAVED FROM THE WORLD.

It is wonderful to be saved from the world! What privileges we have in salvation, to sit under such preaching as we had at University Park Camp, June 1-10. Brother H. C. Morrison, that mighty, fearless man of God, and Brother A. P. Gouthey and Bro. Ruth. We came away refreshed in soul and body. Praise the Lord for his wonderful care and protection, even in a railroad accident. He was with us. I believe the Bible. It tells me, "He will never leave me, nor forsake me." I praise his Holy Name. I am sending this to you because I love your paper. I could not and would not get along without it. God bless the holiness cause and the people. The Lord is my shepherd and the blood is my plea!

Yours in his service,  
Mrs. S. C. Box.

## FALLEN ASLEEP

### RIBBONS.

The subject of this sketch was the daughter of J. B. and Louellen F. Selby, formerly of Hillsboro, Ky. She departed this life Jan. 16, 1923. Ethel was brightly converted when a girl. She had a very rich experience and felt definitely called to some specific work, but her health broke down soon afterward so in 1912 she went to Denver, Colo., to regain her health. She seemed to become much stronger but could not feel so well in a lower altitude. In 1915 she was married to Karl Wagner, who lived only a short time. In 1921 she married Harry Ribbons.

Ethel was a lovable character. If she did wrong it was because she was over persuaded by some one in whom she placed confidence. She died a triumphant death. She was serious yet only a short time. The morning that she died she had been reading and marking scriptures. As she read Isaiah 41:10, where we are assured of the presence of God to the end and under all circumstances, she shouted the praises of God aloud.

How wonderful the Christian life—to know that whenever death comes we do not have to step out into the dark.

Ethel goes on to be greeted by brother, sister, father, niece, other relatives and friends and above all, Jesus her Elder Brother and Savior. Our loss is her gain. It will not be long till we will meet her with other loved ones. Let us be ready. Ethel leaves mother, husband, three sisters, three brothers and a host of friends. Shall we meet in yonder City,

Where the towers of crystal shine?  
Where the walls are all of Jasper,  
Built by workmanship divine?

Her brother,  
R. A. Selby.

### HARTFORD.

Mr. R. H. Hartford suddenly departed this life Jan. 4, 1920. He was 73 years old, was born and reared in Henry county, Ky., a member of the Christian Church at Berea, Ky. He leaves one son by his first wife, Elma Hartford. His last wife was Miss M. E. Bates, reared in Louisville, but living in Henry county at time of marriage. They moved to Kingswood in March, 1923. Mr. Hartford was a fine neighbor, always ready to help the needy—neighbor indeed. He attended strictly to his own business, and was a kind and loving husband. He was never too busy to take time to have prayer night and morning. He had been poorly for the past year, after having flu about one year before he passed away. He had gone to milk at evening; his aged wife having dropped off to sleep in his absence while sitting by the fireside. When she awoke the beautiful moon was shedding its ray on her sad and lone, seemingly, to light the darkness that had crept into her life unaware to her. She realized by the long delay in his return that something must have befallen him, and in her search found him at the barn, his spirit having taken its flight out into the Great Beyond.

His remains were taken back to Pleasureville to his many relatives, and was laid beside his first wife.

The angels sing around the throne,  
Where our loved ones wait,  
When I leave this world to live with God,

They'll meet me at the gate.  
A Friend.

### BRUCE.

On Feb. 12, 1923, the chariot swung low and the beautiful soul of our dear Bro. Walker Bruce was borne to the shores of sweet deliverance to be forever with the Savior he so dearly loved. He was the first born and only son of C. R. and Mary Bruce. Was just in the noontide of life, being 39 years, 5 months and 9 days old. At the age of 22 he was wonderfully converted; a few years after received the blessing of entire sanctification. He was married to Miss Maude Kinser on Jan. 31, 1916. He leaves a broken-

## TAYLOR UNIVERSITY

Old Taylor is being reorganized under a "Legal Hundred" after the pattern of John Wesley's Legal Hundred now so successful in English Methodism. It inherits an educational stability and romantic history of seventy-five years. It keeps its old motto, "Holiness unto the Lord,"—never with truer meaning than today.

### TAYLOR'S BUSINESS.

The new T. U. will not drag. The old Board of Control has gone into an honorable liquidation process. The new regime promises not to go in debt. While it is a school for the common people, costing only \$324 per school year for board, literary tuition and fees, patrons are expected to pay this, a third at a time, at the opening of each term, and not ask for credit.

### ITS COURSE.

The reorganized Taylor has no high school, though it has some sub-freshman courses. It is absolutely high grade and standard in its baccalaureate courses. Its teachers, university trained and selected as well for their great souls as for their scholarship, are not new; they are partners in the firm. It presumes to offer no graduate work but the M.A. degree in the theological major. Its collegiate department in theology, missions and evangelism is par excellence. Its opportunities in expression and classical and evangelistic music are the best.

### TAYLOR IS DIFFERENT.

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School opens September 26. Write for matriculation blank to the President.

JOHN PAUL, Upland, Indiana.

## IF

We should attempt to tell you all the many interesting things about Central Holiness University, we are afraid it would encroach too heavily on your time.

## SO

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REV. J. L. BRASHER, D. D., President.  
UNIVERSITY PARK, OSKALOOSA, IOWA.

hearted wife, little son, father and mother and two sisters to mourn his departure, but we know our loss is his eternal gain. Always so cheerful with a song on his lips, methinks I can see him now singing and enjoying the beauties of heaven. He loved to read *The Herald*. He was a member of the Methodist Church at Shrewsbury, where he was laid to rest amidst sorrowing friends and loved ones. O, it breaks our hearts to think we can never more meet on earth, never to hear his voice again but we are looking forward when we can meet where there will be no partings. We request *The Herald* family to pray for his loved ones, that we may live true.

His sister,  
Mrs. Allie Boles.

### WESTRICK.

Novella V. Westrick, youngest child of Tony and Virgie Westrick, departed this life July 9th, 1923, aged two years, one month and twenty-one days. She had lived long enough to win the love of all who knew her. She was a beautiful child, and so like the rose or the lily, the most beautiful is first taken. While loving hearts are bleeding we say to the bereaved ones, weep not, for our jewel is at home waiting for us to join her. Weep not, when you think of the sweet little sayings, or when you imagine you hear her childish prattle for her voice is now heard among the angels.

The little chair is empty now,  
The little clothes laid by,  
A mother's hope, a father's joy  
In death's cold arms doth lie.

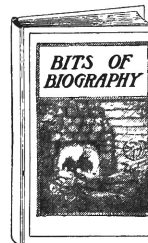
So little darling to thy home,  
On yonder blissful shore,  
We miss thee here, but soon will come  
Where thou hast gone before.

Her Aunt Helen.

### DANVILLE, ILLINOIS.

In less than a year we have built a new parsonage and a new church and dedicated them to the Lord for the spread of Bible holiness. In addition to this, my wife has opened a hospital for the care of women, and this is proving a blessing.

We have organized a Missionary movement, by which we hope to reach many needy places. Already we have a class in Bible study, for the train-



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You hesitate to say many things to many people on various subjects. Allow us to suggest that if you want to make an unanswerable talk to some one about the use of tobacco that you send them "The Brown God and His White Imps." It will do the talking for you in a quiet time and no one to argue with or answer. We will send this book postpaid to any address for 25c.

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Here is a thrilling song. It is one of the best specials you will find in many a day. You who sing should have it at once. It is in "Choice Songs III." Among others in this book are, "Awake ye saints, awake," "Others," "Seek to scatter sunshine." Price 25c, 3 for 60c, per dozen, \$1.60. Get a dozen for your choir and have them sing 2, 4, and 17.

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ing of some young people for the field. This class meets every Tuesday night. Friday is our day of fasting and prayer, and Thursday is our regular weekly prayer meeting. Our Sunday school is growing, and we have an interesting lot of children, many of whom never had been in a Sunday school until we gathered them in. We should be glad to hear from those who might desire to become affiliated with us, or desire a meeting on full salvation lines.

Rev. C. A. Thompson,



## Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VIII.—August 19, 1923.

Subject.—Stephen the Martyr.  
Acts 6:8-15; 7:54-60.

Golden Text.—Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Rom. 8:35.

Time.—About A. D. 36.

Place.—Jerusalem.

To say that today's lesson is full of interest, would be to put it mildly: it runs over on all sides. The lesson hangs around the man Stephen, the first martyr after the Christ of Calvary, and reveals his unbending character; but in addition, it throws light on all sorts of church problems of that day. There was some stagnation in Jerusalem, and there was a tendency towards Judaizing. The opinion is expressed in Arnold's notes on the lesson, that they were trying to keep the new wine in old bottles. May be so. The eagle is said to destroy her nest to make the eaglets fly. It may be that God tore up the Jerusalem nest to scatter his workers to the four winds. Some big churches nowadays would be greatly benefited by persecution that would break up their ease in Zion. It might make them realize that they have some need for God.

Stephen was no ordinary man. By nature he was large in manhood. Salvation turned him into a saint. The responsibilities of the diaconate brought out his latent powers of mind and soul. We read that he was full of grace and power, and that he "did great wonders and miracles among the people." It was but natural that such a man would stir up the enemies of God and righteousness. That happens in all ages. So the "synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and Asia," rose up against Stephen with hot arguments; but his fine natural powers, stimulated by the Divine Spirit within him, gave him the victory over all of them; for "they were not able to resist the wisdom and the spirit by which he spake." It was then that sin showed itself in full force. They must silence him, if possible; so "they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God." When it comes to Christianity, no saint is safe in the hands of sinners. The wicked hate both Jesus Christ and his followers. That was true when he was here, and it is no less true now. Stephen was "marked" for death. His enemies could endure him no longer, "but stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council." They were mad against him, but had no evidence to support any charge calling for the death penalty. Besides, they had no authority, since they were slaves of Rome, either to try, or to condemn any one to death; but Rome cared little what one Jew did to another Jew. So they flew in the face of all law, and brought in false witnesses—common liars—who swore: "This man ceaseth not to speak blasphemous words against this

holy place, and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Mark the fifteenth verse of the lesson. It is full to bursting. It is enough to suffocate a whole regiment of destructive critics. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." We are in the border land of the supernatural.

The real Stephen comes to the front in the great speech that is sandwiched in between the two parts of the lesson. Read it for yourself. A D.D. said not long ago that Stephen was a fool, that he had neither sense nor prudence, and that if he had not invited suicide with his tongue he might have kept his hide whole. Well, at first blush he does seem a bit imprudent. He might have saved his life, if he had not stood so strenuously for the truth; but Christ would have lost his first martyr, and the New Testament would have been a far tamer book than it is. It was Jesus who said: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." When he was hanging on the cross some Jews said of him in derision: "He saved others: himself he cannot save." They could not have uttered a sounder truth. In all ages the men and women who have sacrificed themselves for others have been the real winners. God can do little for the salvation of the race with men who are not ready and willing to die for others. As long as one wishes to grind his own axe, God would rather have him attend to his miserable little job elsewhere than in his service. He might plow, or split rails, or saw shingles, or drive mules, or milk cows, or build houses, or anything else that will bring him an honest living; but for pity's sake do not let him do religious work for money, or fame, or for any other common thing.

One is inclined to think that the Church is in sore need of a few more Stephens—some men who will not compromise one hair's thickness to please either men or devils. There are some such; but the need is for more. They can never win any popularity greater than what Jesus had with the Pharisees of nineteen hundred years ago; but they are terribly needed. Germany needs another Luther; Scotland another Knox; Italy another Savonarola; England another Wesley; America another Asbury; and the world needs another ten thousand like them. Get stoned to death as did Stephen? Yes, many of them would, if they preached Christ's truth to men. Some of them would have to do time in dungeons and jails as did Paul and Bunyan. But do not fret, my brethren; the day's work is not yet done. Before the fearful apostasy being brought about through evolution and destructive criticism has finished its work, some of you will have to suffer. Some of you are suffering already. You have been reduced in the ranks, while the young critics re-

cently out of some seminary are taking your places to the utter undoing of all that you have been giving your lives for. You belong to the little sheep-skin crowd of the olden times. Ye are not above your Lord. Persecutions, and maybe jails and death still await you. As we approach the end of the battle between sin and righteousness, between Satan and Christ, the conflict will grow fiercer and yet fiercer. The days of the martyrs are not ended. Only a few years ago thirty thousand Christian Chinese had to die for their faith.

The mob was raging when they arrested Stephen; but his speech lashed them into a fury; "and they gnashed on him with their teeth;" but he was full of the Holy Ghost, and "saw Jesus standing on the right hand of God in heaven." The Bible usually speaks of him as sitting; but he is on his feet when his first martyr is being stoned to death. All heaven was stirred that day. One suspects that the same glorious chariot of fire and horses of fire that bore Elijah from the banks of the Jordan, swept down our way again, and bore the soul of Stephen up into the presence of the King Eternal.

One feels that somehow Saul of Tarsus never was able to get away from that hour. Its goads continued to pierce his soul until that day when he fell under the blazing light of God just outside the Damascus gate. For him the prayer of the dying Stephen was answered: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." His words were but an echo from the lips of the crucified One: "Father, forgive them; they know not what they do."

As I write these notes, I find myself short of words. There come visions of the awful needs of the world in our day, and of the want of preachers to carry Christ's gospel to the lost. But what can one man do? "Pray ye therefore the Lord of the harvest, that he will thrust out laborers into his harvest," for the fields are white and the grain is perishing. Shall we disappoint him? God forbid.

"Broken Fetters" is the name of a new book fresh from the pen of Evangelist F. J. Mills. The book contains seven thrilling sermons on the following subjects: Broken Fetters, The New Birth, Sanctification, Hell, The Judgment, The Lost Christ, and On the Scales of God. Since entering the evangelistic field seven years ago thousands have found God under the ministry of this fiery young evangelist. Those who know him say he writes in the same fascinating way in which he preaches. Calls for this new book have come in from every direction over two hundred copies being sold before it came off the press. One person writes, "The sermon on Hell is worth many times the price of the book." Another writes, "Next to my Bible, the greatest book I have ever read." Still another, "It is so tremendously interesting that I read it from beginning to end without stopping." It is brimful of inspiration and will warm the heart of all who read it. A wealth of sermon material for pastor and evangelist.

Paper binding, 75 cents, and in fine cloth, \$1.25 postpaid. Order of The Pentecostal Publishing Company, Louisville, Kentucky.

Have you read "Flirting With the Devil," the new book by Rev. Jack Linn? It details with the ruinous effects of the movie. This book should be circulated by the thousands. Get a copy and read its plain truths. Price 25 cents. Order from Pentecostal Publishing Company, Louisville, Ky.

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### ANNOUNCEMENT!

Fifth Annual Tent Meeting of the Coles and Cumberland County Holiness Association will be Aug. 16 to 26, 1923 at Janesville, Ill. L. E. Williams, evangelist, Wilmore, Ky., leader. Good song leader and special workers. C. R. Knight, Sec., Lerna, Ill., J. R. Grafton, Pres., Janesville, Ill.

The annual camp meeting of the Wells County Holiness Association will be held at Keystone, Ind., Aug. 5 to 19, Evangelist Rev. John Walker Cooper, of Binghamton, N. Y., leader. Good spiritual singing. Geo. L. Caps, Rt. 6, Box 108, Bluffton, Ind.

Rev. and Mrs. G. S. Pollock finished their third engagement in conducting the music at Mt. Lake Park camp meeting recently and report one of the best meetings of recent years. The preaching of Dr. Brasher, Dr. Paul and Rev. Joseph Owen was of a high order, and brought results. Pollock has moved into his new home at Wilmore, so has a nice six-room bungalow for sale near Asbury College. He can be addressed, Box 218, Wilmore, Ky.

The annual camp meeting of the Pilgrim Holiness Church will be held in Covington, Ky., Aug. 12 to 26. Rev. Seth C. Reese and Rev. C. L. Wireman and wife will be the special workers. For further information address, Chas. T. Sipple, 210 Banklick St., Covington, Ky.

George L. Sipes and wife, Galion, Ohio, have decided to enter the evangelistic field, and are now ready to make up their slate as song leaders and general workers. These splendid people have been with me in several meetings, and they will prove their real worth to any pastor or church.

J. J. Adams.

M. E. Pastor, Galion, O.

Have just closed a wonderful 10-day meeting at Allendale, Mo.; 33 conversions and the church wonderfully built up. I am now at Gentry in a union meeting. A. W. Fountain.

We have August 20th to 30th open which we can give to some church or camp, between the camp at North East Maryland and the camp at Burr Oak, Kan.

Jarrette and Dell Aycock,  
Bethany, Okla.

God does heal the body today through Jesus, and many Christians who are suffering in body would be wonderfully helped if they would read the new book on Divine Healing, written by Rev. Jack Linn. The title of the book is "Does God Heal the Body Today." Price 75 cents. Order from Pentecostal Publishing Company, Louisville, Ky.



## General Holiness Convention

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### September 11-16, 1923

Jonn Paul, Chairman Program Com.

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#### EPWORTH CAMP MEETING, EPWORTH, S. C., AUGUST 17-26.

This year we are looking forward to the greatest camp we have ever had. We have secured some of the best preaching and singing talent for the occasion. One of the leading preachers is Rev. Joseph Owen, of Alabama, who has been an attraction at many of the camp meetings north and south. Another strong preacher of the M. E. Church, Charleston, S. C., is Rev. C. F. Wimberly, who will be with us. These preachers with others who will be with us and bring messages, will insure a great spiritual feast.

As our song leader, we will have Rev. Marvin Prather, of Kentucky, who comes highly recommended; and he will be ably supported by Prof. John Landrum at the piano, while N. B. Taylor, of Elberton, Ga., will render valuable assistance with the cornet.

The restaurant on the grounds is noted for its good eats and at remarkably reasonable prices. No better water can be found, plenty of house room supplied with cots and bedsteads, springs, etc., and all we ask is for you to bring bed linen and pillows.

All trains will be met at Ninety-Six if we are notified of your coming. Pastors entertained free of charge. For further information address W. P. B. Kinard, Epworth, S. C. Don't forget the date: August 17-26.

#### DESIRES TO WORK.

Is there not a place somewhere that I could work in the vineyard of the Lord, in evangelistic work? Do you know of a band of ladies—consecrated, sanctified, Spirit-filled, with whom I could go as a helper. It seems to me that God is putting it into my heart to write concerning this, so I must.

I could not be satisfied to turn my attention or energies he has given to any other thing than the work of God in some special way. His hand has been placed upon me—this I know! And not to follow would mean darkness. I must be out in his work. You may address me at Buffalo, Ky., Larue Co., care Mrs. J. R. Thompson. Miss Hennie Beauchamp.

The new song booklet, with words and music, by Rev. Jack Linn and wife, is proving as popular as their first book. Ask for the Blue Book, price 35 cents. Order from Pentecostal Pub. Co., Louisville, Ky.

#### ELIADA CAMP MEETING IN THE "LAND OF THE SKY," ASHEVILLE, N. C.

The annual camp meeting of the Eliada Orphanage convenes from August 24th, through September 2nd. For a number of years the Eliada Orphanage has held a camp meeting and there has been a growing interest in this work from the very beginning. In previous years we have only had a ten days' meeting, but since building the commodious Tabernacle and dormitory rooms for the accommodation of several hundred, we have felt that a longer period should be given to these meetings. The meetings will open August 5th and services will be held daily through the month of August, closing with the annual camp from August 24th to September 2nd. Different speakers are expected for this annual assembly.—Uncle Charlie for the young people and children; Rev. E. J. Richards, Field Secretary of the Christian and Missionary Alliance, and other Spirit-filled workers. No better place could be found to spend a vacation, if one desires to get into a spiritual atmosphere. We would be glad to hear from anyone who contemplates gathering with us, so that proper arrangements can be made for their entertainment. If a party is coming, tell us how many, and whether ladies or gentlemen.

The old-time Gospel is preached at this place without compromise or favor,—a place where the Word of God is not bound. It is a place for physical rest, unexcelled scenery, the purest of spring water. The sinner is pointed to the Cross for salvation and the believer exhorted to a definite consecration and to receive the Spirit-filled life for victory and faithful service, and the sick are anointed and prayed with for healing. Come with us and we will do thee good. Write for particulars to Lucius B. Compton, Route 4, Asheville, N. C.

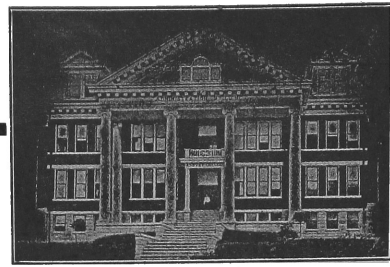
#### GRAHAM CAMP.

The second annual encampment of the Muhlenburg County Holiness Camp Meeting Association will be held at Graham, Ky., Aug. 9-19. All local pastors of the county are invited to attend. Rev. E. T. Adams, D.D., of Wilmore, Ky., one of our best general evangelists of the M. E. Church, South, will preach morning and evening. A platform of 40 singers, with piano and orchestra accompaniments, will make the singing a prominent feature of the camp.

F. T. Howard, Pres., Falmouth, Ky.  
Rufus Graham, Sec., Graham, Ky.

#### REV. ORLA MONTGOMERY MOVES TO LEXINGTON, KENTUCKY.

The little church of the Nazarene in Lexington is among the very fortunate ones of the Kentucky district, in that it has secured as pastor for the coming year Rev. Orla Montgomery, of Indianapolis, Ind. Rev. Montgomery is one of our strongest and most able preachers. He is a fine preacher and a most successful soul winner. He is now pastor of the First Church of the Nazarene, Indianapolis, Ind. There are six other Nazarene churches in that city. Bro. Montgomery is leaving what is considered the strongest church of the best district in the movement, but is coming to us with the vision for a



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mighty work in the beautiful blue grass city in the future. Several other strong men have been secured during the year. All of our men, both new and old, are doing beautiful work, and each one seems to be greatly concerned about the work of the district at large. They all extend a hearty welcome to Bro. Montgomery as he comes to assist us in building a strong district in old Kentucky.  
J. W. Montgomery, Dist. Supt.

A new version and extra verses of "You Must Unload" is to be found in the new song booklet written and compiled by Rev. Jack Linn and wife. Ask for the new Blue Book. Price 35 cents. Order from Pentecostal Publishing Company, Louisville, Ky.

Is there among your acquaintance a person that is a shut-in? If there is, could you do them a kinder act than to send them The Herald until January, 1924, for 50 cents, and pray that it may bring joy, peace and sunshine.

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OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS' SLATES

**ADAMS, E. T.**  
Graham, Ky., August 9-19.  
Poplar Branch, N. C., Aug. 22-Sept. 2.

**ALLEN, HARRY S.**  
Broxton, Ga., July 30-Aug. 12.  
Macon, Ga., Sept. 2-23.  
Canton, Ga., Oct. 1-14.  
Home address, 810 American Blvd., Macon, Ga.

**ANDERSON, T. M.**  
Bloomington, N. Y., Aug. 10-19.  
Circleville, Ohio, Aug. 23-Sept. 2.  
Louisville, Tenn., Sept. 7-16.

**ASBURY COLLEGE GOSPEL TEAM.**  
Camp Sychar, August 12-19.  
Mansfield, Ohio, August 21-Sept. 3.

**AYCOCK, JARRETTE.**  
North East, Md., (camp) Aug. 10-19.  
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.  
Home address, Atwood, Okla.

**BAKER, M. E.**  
Fig, N. C., (camp) Aug. 23-Sept. 2.  
Open dates after middle of September.  
Permanent address, 914 W. 28th St., Indianapolis, Ind.

**BALSMEIER, A. F.**  
Open date, August 6-26.  
Ottawa, Kan., Sept. 5-8.  
Open date, Sept. 9-23.  
Kansas City, Mo., Sept. 20-Oct. 7.  
Home address, 1018 Fillmore, Topeka, Kansas.

**BARBEE, J. H.**  
Mt. Juliet, Tenn., Aug. 5-19.  
Holmes Gap, Tenn., Aug. 19-Sept. 2.  
Baxter, Tenn., Sept. 9-25.

**BEARNES, GEORGE.**  
Celina, Ohio, August 17-26.  
Kingswood, Ky., August 31-Sept. 6.  
Tobasco, Ohio, Sept. 7-9.  
Indianapolis, Ind., Sept. 11-16.

**BENJAMIN, F. H.**  
(Song Evangelist)  
Greenbottom, W. Va., August.  
Crown City, Ohio, September.  
Open dates following.  
Home address, Williams, Ind.

**BENNARD, GEORGE.**  
Inverville, Ark., Aug. 19-Sept. 2.  
Hermosa Beach, Cal., Sept. 7-30.  
Home address, Hermosa Beach, Cal.

**BOND, S. J. AND ADA.**  
Cedar Hill, Tex., August 10-26.  
Lancaster, Tex., Sept. 15-25.

**BROWN, C. C.**  
Denton, Md., July 27-Aug. 25.  
Home address, Kingswood, Ky.

**BUTLER, C. W.**  
Lapeer, Mich., Aug. 13-21.  
Lanaucus, Ohio, Aug. 22-24.  
Gaines, Mich., Aug. 25-Sept. 3.  
Home address, 3219 Cedar Ave., Cleveland, Ohio.

**CAIN, W. R.**  
Wichita, Kansas, August 16-26.  
Springerton, Ill., August 30-Sept. 9.

**CALLIS, O. H. PARTY.**  
Bedford, Ky., August 3-12.  
Kincaid, W. Va., Aug. 16-26.  
Huscher, Kan., Sept. 1-10.  
Indianapolis, Ind., Sept. 11-16.  
Lexington, Ky., Sept. 18-25.  
Hutchinson, Kan., October.  
Montgomery, W. Va., November.  
Warsaw, Ky., December.  
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

**CLARK, C. S.**  
Ritta, Okla., Aug. 12-26.  
Cleveland, Okla., Sept. 1-26.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 310 N. Broad, Guthrie, Okla.

**CLARK, A. S.**  
Canton, Okla., (camp) Aug. 22-Sept. 2.  
Home address, Winfield, Kan.

**CLARK, SCOTT T.**  
Burr Oak, Kan., Aug. 11-26.  
Address, Haviland, Kan.

**COLLIER, J. A. AND SCOTT, PAUL C.**  
Alabama City, Ala., Aug. 12-26.  
Address, 1917 Cephas Ave., Nashville, Tenn.

**CONLEY, PROF. C. C.**  
(Song Leader)  
Open date, Aug. 10-26.  
Open date, Aug. 30-Sept. 9.  
Home address, 284 E. York St., Akron, O.

**COPELAND, H. E.**  
Lansing, Mich., (camp) Aug. 16-26.  
Home address, 5258 Page Blvd., St. Louis, Mo.

**COX, F. W.**  
Millersburg, Ohio, Aug. 9-19.  
June, July and last 10 days in August open dates.  
Home address, Lisbon, Ohio.

**CURRY, C. G.**  
Cazad, Neb., July 29-Aug. 19.  
Home address, Box 112, University Park, Iowa.

**DICKERSON, H. N.**  
Inez, Ky., (camp) Sept. 20-30.

**DEAL, WILLIAM.**  
Dixonville, Pa., Aug. 26-Sept. 9.  
Worthington, Ind., Sept. 15-30.  
Home address, Ashland, Ky.

**DOSS, R. A. and J. K. RICKS.**  
Avondale, Colo., Aug. 1-15.  
Adena, Colo., Aug. 19-Sept. 2.  
Address, Wilmore, Ky.

**DUNAWAY, C. M.**  
Conneautville, Pa., Aug. 2-12.  
Toronto, Ohio, (camp) Aug. 16-27.

**ELLIOTT, F. F.**  
Owasso, Mich., (camp) Aug. 24-Sept. 2.

**ELLIS, W. E.**  
Jasper, Ala., Aug. 16-27.  
Calamine, Ark., Aug. 31-Sept. 9.  
Address, Ada, Okla.

**ELSNER, THEO. AND WIFE.**  
Akron, Ohio, September 2-9.  
Kansas City, Mo., Sept. 27-Oct. 5.  
Ashtabula, Ohio, Oct. 7-21.  
Rio Grande, N. J., Dec. 4-16.  
Empire, Ohio, Dec. 30-Jan. 13.  
Permanent address, 214 Beach 145th St., Neposuit, L. I., N. Y.

**FLANERY, B. T.**  
Bowersville, O., Aug. 2-12.  
Home address, Route 2, Clam Falls, Wis.

**FEW, B. A.**  
Bradley, Ark., Aug. 12.

**FLEMING, DONA.**  
Hopkins, Mich., Aug. 17-27.

**FUGETT, C. B.**  
Foster, Ky., (camp) Aug. 15-26.  
Home address, 142 Newman St., Ashland, Ky.

**GAAR, J. E.**  
Wister, Okla., Aug. 16-26.  
Frisco, Okla., Aug. 26-Sept. 9.

**GLASCOCK, J. L.**  
Ft. Jesup, La., August 10-19.  
Hurricane, Ky., (camp) Aug. 24-Sept. 2.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

**GOUTHAY, A. P.**  
Ramsey, Ind., August 17-26.  
Central, S. C., Aug. 31-Sept. 9.

**GREER, NORRIS F.**  
Watson, Ark., Aug. 5-21.  
Elaine, Ark., Aug. 20-Sept. 15.  
Paragould, Ark., Sept. 16-Oct. 12.  
November and December open.  
Home address, Little Rock, Ark.

**GRIFFIN, D. L.**  
Denham Springs, La., Aug. 15-23.  
Home address, Rt. 1, Box 155, Shreveport, La.

**GRISWOLD, RALPH S.**  
Merrit, Mich., Aug. 1-19.  
Home address, Pennebog, Mich.

**GUINN EVANGELISTIC PARTY.**  
Whiteville, Tenn., Aug. 19-Sept. 3.  
Home address, Lawrenceburg, Tenn.

**HAM-RANSAY EVANGELISTIC PARTY.**  
Albany, Ala., September-October.  
Bristow, Okla., November-December.  
Athens, Ala., October-November.  
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

**HATFIELD, JOHN T.**  
Haigler, Neb., Aug. 10-19.  
Delanco, N. J., Aug. 25-Sept. 3.

**HEWSON, JOHN E.**  
Kearney, Neb., Aug. 16-26.  
Iacona, Iowa, Aug. 28-Sept. 9.  
Thomas, Okla., Sept. 15-23.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**HOBBS, E. O.**  
Center Point, Ark., Aug. 17-26.  
Campbellsville, Ky., Aug. 30-Sept. 9.  
Lancaster, S. C., Sept. 16-30.  
Simpsonville, S. C., Sept. or Oct.  
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

**HUFF, WM. H.**  
Alexandria, Ind., August 15-20.  
Gaines, Mich., Aug. 25-Sept. 2.

**HUNT, JOHN J.**  
Hopkins, Mich., Aug. 16-26.  
Dover, N. J., Oct. 1-14.  
Camden, N. J., Oct. 18-31.  
Avondale, Pa., Nov. 15-30.  
Ionia, Mich., Dec. 2-16.  
Home address, Media, Pa., Rt. 3.

**HOLLENBACK, URAL T.**  
Open date, August 4-19.  
Indiana Assembly of Preachers, Aug. 24-26.  
Open, August 26-Sept. 10.

**IRICK, ALLIE AND EMMA.**  
Eula Camp, Clyde, Tex., Aug. 18-28.  
Abilene, Tex., Aug. 31-Sept. 10.  
Home address, Pilot Point, Tex.

**JACOBS, G. F.**  
Marshalltown, Ia., Aug. 3-19.  
Open dates after September 1.  
Home address, University Park, Ia.  
Open dates for fall and winter.

**JEFFERS, THE.**  
Sanford, Ind., Aug. 19-Sept. 2.  
Address, 800 Grove St., Evansville, Ind.

**JONES, W. F. AND WIFE.**  
Samos, Va., Aug. 17-26.  
Streets, Va., (camp) Aug. 31-Sept. 9.  
Powcan, Va., Sept. 14-23.  
Home address, Samos, Va.

**KENNEDY, K. J. AND WIFE.**  
(Song Evangelists)  
Prosper, Tex., Aug. 12-26.  
Home address, Box 675, Celina, Tex.

**KINSEY, W. C. AND WIFE.**  
(Song Leader and Pianist)  
Lynn, Ind., August 12-26.  
Home address, 252 So. West 2nd St., Richmond, Ind.

**KRAHL, MARTHA.**  
Cleveland, Okla., Aug. 26-Sept. 16.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 809 E. 9th St., Oklahoma City, Okla.

**LAMB, JOHN E.**  
Open dates, July 15-Sept. 1.  
Address, Wilmore, Ky.

**LEMMING, LEE R.**  
Pottsville, Ark., Aug. 1-12.  
Home address, Humansville, Mo.

**LEWIS, M. V.**  
(Song Evangelist)  
Fig, N. C., (camp) Aug. 23-Sept. 2.  
Hendersonville, N. C., Sept. 5-23.  
Bethel, N. C., Sept. 23-Oct. 7.  
Moore, N. Y., Oct. 10-29.

**LINN, JACK AND WIFE.**  
Normal, Ill., (camp) Aug. 17-26.  
Home address, Oregon, Wis.  
Oregon, Wis., (camp) Aug. 29-Sept. 16.  
Wonecok, Wis., Sept. 19-30.  
St. Cloud, Minn., Oct. 7-21.  
Stella, N. Dak., Oct. 28-Nov. 11.

**LITRELL, V. W. AND MARGUERITE.**  
Webb City, Mo., August 2-19.  
Ozark, Ark., (camp) Aug. 23-Sept. 2.  
Home address, 423 N. Sumner St., Beatrice, Nebraska.

**LOVELESS, W. W.**  
Hamilton, Ohio, August 19-Sept. 9.

**LUTTRELL, W. O.**  
White Post, W. Va., Aug. 1-15.  
Home address, Wilmore, Ky.

**MCALL, F. A.**  
Dunellon, Fla., Aug. 23-Sept. 9.  
Port Republic, Va., Oct. 7-21.  
Cave Station, Va., Oct. 22-Nov. 4.  
Open date, Sept. 16-30.  
Open date, Nov. 11-25.  
Dunedin, Fla., Nov. 26-Dec. 9.  
Bradford, Fla., Dec. 12-16.

**MACCLINTOCK, J. A.**  
Hubble, Ky., Aug. 12-26.

**MCCONNELL, LELA G.**  
Bear Lake, Mich., July 29-Aug. 19.  
Greenville, Ind., Aug. 26-Sept. 9.  
Address, Chatham, Pa.

**MCCORD, W. W.**  
Greensboro, Ga., Aug. 13-26.  
Home address, Sale City, Ga.

**MACKEY SISTERS.**  
Hollow Rock, Ohio, Aug. 16-26.  
Cottonwood Falls, Kan., Oct. 13-Nov. 11.  
Forgan, Okla., Nov. 11-Dec. 2.  
Clarkburg, Ontario, Can., September.  
Home address, New Cumberland, W. Va.

**MAFFIN, JAMES T.**  
Sunbury, Pa., (camp) Aug. 17-26.  
Home address, 775 York St., Marion, O.

**MAXWELL, SAM.**  
Moyock, N. C., August 5-26.  
Open date, August 26-Sept. 4.  
Salisbury, N. C., September 4-16.  
Carrboro, N. C., Sept. 17-30.  
Open date, Oct. 1-15.

**MILLS, F. J.**  
Lansing, Mich., Aug. 10-27.

**MINGLEDORFF, L. P.**  
Xenia, Ill., Aug. 2-19.  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.

**MINGLEDORFF, O. G.**  
Maybee, Mich., August 9-19.  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.

**MITCHELL, LEROY J.**  
Lena, Ill., (camp) Aug. 9-19.  
Rock Island, Ill., (camp) Aug. 20-26.  
Alton, Ill., September.  
Miller, S. Dak., January.  
Home address, Mt. Vernon, Ill.

**MOLL, EARL B.**  
Norcross, Ga., August 13-26.  
Waynesboro, Miss., Sept. 2-16.  
Columbia, La., Sept. 17-30.  
Summitt, Miss., Oct. 6-20.

**MOORE, GEO. A. AND EFFIE.**  
Cleveland, Ind., (camp) Aug. 10-19.  
Springer, Ill., (camp) Aug. 30-Sept. 9.  
Home address, 1204 Comer Ave., Indianapolis, Ind.

**MOORE, JOHN E.**  
(Song Evangelist)  
Hastings, Neb., Aug. 2-12.  
Kemperville, Ill., Aug. 16-26.  
Searcy, Ark., Sept. 30-Sept. 3.  
Cabot, Ark., Sept. 13-23.  
Home address, 4013 So. Western Ave., Los Angeles, Cal.

**MORRIS, JUDGE FRANK.**  
Open date, Aug. 6-20.  
Address, Greenville, Texas.

**MORROW, HARRY.**  
Manville, Ill., (camp) Aug. 29-Sept. 9.  
Open for fall and winter dates.  
Address, 222 S. Grove Ave., Oak Park, Ill.

**NEAL, W. HARDY.**  
Trimble, Tenn., Aug. 26.  
Hammond, La., Sept. 9.  
Grady, Ark., Oct. 7.  
Gould, Ark., Oct. 28.

**NORBERY, JOHN.**  
Indianapolis, Ind., Sept. 11-16.  
Home address, Avondale, Pa.

**OSBORNE, ESSIE.**  
Salem, Okla., Aug. 16-26.  
Bertram, Tex., Aug. 30-Sept. 9.  
Address, Box 862, Ada, Okla.

**OWEN, JOSEPH.**  
Flovilla, Ga., Aug. 9-19.  
Bpworth, S. C., Aug. 20-26.  
Salep, Va., Aug. 31-Sept. 9.

**OWEN, JOHN F.**  
Mt. Vernon, Ohio, (camp Sychar) Aug. 9-19.  
Bonnie, Ill., (camp) Aug. 21-26.  
Salem, Va., Aug. 31-Sept. 9.  
Home address, Boaz, Ala.

**POLLOCK, G. S. AND WIFE.**  
Louisville, Tenn., Sept. 7-16.  
Home address, Wilmore, Ky., Box 298.

**QUINN, IMOGENE.**  
"Hoosier Girl Evangelist."  
Indianapolis, Ind., Aug. 1-30.  
Illmo, Mo., Sept. 9-30.  
Green, Kan., Oct. 7-Nov. 4.  
Helena, Okla., Nov. 4-25.  
Home address, 909 N. Tuxedo, Indianapolis, Ind.

**RAINEY, G. M., EITELGEORGE, W. J.**  
Burlington, W. Va., Aug. 24-Sept. 2.  
Canton, Ohio, Sept. 16-30.  
New Bremen, N. Y., Oct. 7-Nov. 4.

**REID, JAMES V.**  
(Chorus Director)  
Pleasant Hill, La., Aug. 9-19.  
Ft. Worth, Tex., August 20-30.  
Atlanta, Ga., Sept. 2-16.  
High Point, N. C., Sept. 23-Oct. 7.  
Home address, Oakland City, Ind.

**RIDOUT, G. W.**  
Portage, Ohio, Aug. 16-26.  
Open date, Aug. 27-Sept. 9.  
Permanent address, Wilmore, Ky.

**RINEBARGER, C. C.**  
(Evangelist)  
Alexandria, Ind., Aug. 10-19.  
Toronto, Ohio, Aug. 20-26.  
Ava, Mo., Aug. 30-Sept. 10.  
Home address, New Albany, Ind.

**ROBERTS, T. F.**  
Winchester, Ky., September.  
Address, Wilmore, Ky.

**RUTH, C. W.**  
Kearney, Neb., Aug. 17-26.  
Oakland City, Ind., Aug. 31-Sept. 9.  
Binghamton, N. Y., Sept. 30-Oct. 14.  
Cincinnati, O., Oct. 19-28.  
Olivet, Ill., Nov. 2-11.  
Cadogan, Pa., Nov. 23-Dec. 3.

**SHELHAMER, E. E.**  
Open date, Aug. 17-26.  
Springer, Ill., (camp) Aug. 29-Sept. 9.  
Home address, 5125 Monterey Rd., Los Angeles, Cal.

**SCHILL, J. L. AND MRS.**  
(Song Evangelists)  
Peoli, Ohio, July 22-Aug. 12.  
Circleville, O., (camp) Aug. 26-Sept. 2.  
Home address, 1305 Dayton Ave., Springfield, Ohio.

**SELLE, ROBERT L.**  
Hallville, Tex., Aug. 9-19.  
Canton, Okla., Aug. 22-Sept. 2.  
Home address, Winfield, Kansas.

**SHANK, MR. AND MRS. R. A.**  
Poplar Branch, N. C., Aug. 22-Sept. 2.  
Home address, 191 N. Ogden Ave., Columbus, Ohio.

**SMITH, JAMES M.**  
Scottdale, Miss., Aug. 13-23.  
Mount Olive, Miss., Aug. 24-Sept. 2.  
Lucedale, Miss., Sept. 3-9.  
Raleigh, Miss., Sept. 10-16.  
Meridian, Miss., Sept. 17-Oct. 6.  
Hattiesburg, Miss., Oct. 7-21.  
Meridian, Miss., Oct. 22-Nov. 11.  
Address, Hattiesburg, Miss.

**SMITH AND HIGGINS.**  
Uniontown, Ky., Aug. 1-19.  
Tolu, Ky., Aug. 22-Sept. 1.  
Address, Madisonville, Ky.

**SUTTON, B. D. AND MARGIE.**  
Wichita, Kan., (camp) Aug. 16-26.  
Euid, Okla., Sept. 2-16.  
Home address, 2905 Troost Ave., Kansas City, Mo.

**THOMAS, JOHN.**  
Flovilla, Ga., Aug. 9-19.  
Circleville, O., Aug. 24-Sept. 2.  
Clarksburg, Ont., Can., Sept. 14-23.  
Permanent address, Wilmore, Ky.

**TORMOHLER PARTY, THE.**  
Duncanwood, O., August 7-19.



**TUCKER AND TURBEVILLE.**  
Shreveport, La., Aug. 12-Sept. 2.  
West Mouro, La., Sept. 9-23.  
Russellville, Ala., Sept. 30-Oct. 14.

**VAYHINGER, M.**  
Sherman, Ill., Aug. 2-12.  
Evansville, Ind., (camp) Aug. 19-Sept. 9.  
Home address, Upand, Ind.

**VOIGHT, A. G.**  
Elkland, Mo., Aug. 15-Sept. 15.  
Home address, Marionville, Mo.

**WATKIN, FRANK.**  
Lapeer, Mich., Aug. 10-19.  
Gaines, Mich., Aug. 25-Sept. 2.  
Home address, 286 Chestnut St., Xenia, O.

**WHITCOMB, A. L.**  
Richland, N. Y., Aug. 17-26.  
Ava, Mo., Aug. 30-Sept. 9.  
Dallas, Tex., Sept. 14-30.  
Evanston, Ill., Oct. 7-21.  
Home address, University Park, Iowa.

**WELLS, KENNETH AND EUNICE.**  
Kearney, Neb., Aug. 17-26.  
Oakland City, Ind., Aug. 31-Sept. 9.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WIBEL, L. E.**  
Hay Springs, Neb., Aug. 18-19.  
Home address, Bluffton, Ind., 317 South Bennett St.

**WILLIAMS, J. E.**  
Maybee, Mich., (camp) Aug. 17-26.  
Home address, Olivet, Ill.

#### CAMP MEETING CALENDAR.

##### COLORADO.

Cortez, Colo., August 23-Sept. 2. Workers: P. W. Thomas, H. R. and Mrs. McCurt. Address Rev. Harry Misher, Cortez, Colo.

##### ILLINOIS.

Manville, Ill., Camp, Aug. 30-Sept. 9. Workers: Harry Morrow Chas. Slater, Clarence Cosand. Write Wilder Hoobler, Manville, Ill.

Bonnie, Ill., camp, August 17-27. Workers: Dr. John F. Owen, Rev. C. Edward Roberts and wife, Prof. G. S. Waddle. W. T. Lawson, Cor. Sec., Benton, Ill., Box 229. Normal, Ill., Camp, Aug. 17-26. Workers: J. B. McBride, Jack Linn and wife, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., Tallula, Ill.

Springerton, Ill., Camp, Aug. 30-Sept. 10. Workers: Rev. W. E. Cain, Rev. E. E. Shelhamer. George and Effie Moore. Jacob Fleck, Pres., Enfield, Ill.

##### INDIANA.

Oakland City, Ind., August 31-Sept. 9. Workers: Rev. C. W. Ruth, R. A. Young and wife, Kenneth Wells and wife. Address Maud Yeager, Sec., Oakland City, Ind.

Brookville, Ind., Camp, Sept. 1-18. Workers: J. E. and Ada Redmon, Miss Cora E. Shavley, Ralph Henning. Ada Redmon, Sec., Brookville, Ind.

Bryants, Ind., Holiness Camp, Aug. 17-26. Workers: Rev. Chas. L. Slater and family. W. H. Neff and wife. Address Chas. E. Cleck, Madison, Ind., Rt. 9.

##### KANSAS.

Beulah Park, Wichita, Kan., August 16-26. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahner, and Prof. B. D. Sutton and wife. Address Rev. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.

##### KENTUCKY.

Covington, Ky., Camp, August 12-26. Workers: Rev. Seth C. Reese and Rev. C. L. Wireman and wife. Address, Chas. T. Slippie, 1210 Banklick St., Covington, Ky.

Carthage, Ky., Camp, August 17-26. Workers: Rev. Will O. Nease, Rev. J. E. and Ada Redmon, Bro. and Sister Lowman, Miss Cora E. Shavley. Address, J. R. Moore, President, Midway, Ky.

##### LOUISIANA.

Lake Arthur Camp, Lake Arthur, La., August 23-Sept. 2. Workers: Dr. Guy Wilson, Prof. W. B. Yates, song leader. For further information address J. W. Fontenot, Sec. Crowley, La.

##### MICHIGAN.

Hopkins, Mich., camp, August 16-26. Workers: Rev. Bona Fleming, Rev. John J. Hunt, Jr., Rev. Ira Miller, evangelist and song leader; R. G. Finch, missionary; Mrs. Fred De Weerd, leader of Young People; Harold Gretzinger, pianist. Write Dr. L. E. Heasley, Sec., Holland, Mich., Rt. 1.

Gaines, Mich., Camp, August 24-Sept. 2. Workers: Rev. Wm. H. Huff, Rev. Frank Watkin, Rev. C. W. Butler, Rev. F. E. Arthur, Miss Blanche Shepherd. R. C. Millard, Sec., Springport, Mich.

Lansing, Michigan, Aug. 16-26. Workers: H. E. Copeland, D. Willis Caffray, Ruth Harris, F. J. Mills. Address Dr. E. L. Isle, Sta. A, Box 81, Lansing, Mich.

##### MINNESOTA.

St. Cloud, Minn., Camp, Sept. 16-30. Workers: Rev. Jack Linn and wife. Address, Rev. Geo. E. Tindall, St. Cloud, Minn.

##### MISSISSIPPI.

Frost Bridge, Miss., camp, August 24-Sept. 2. Workers: Mrs. Mary E. Perdue and Mrs. Bartlett. For information write David Moreland, Waynesboro, Miss.

##### MISSOURI.

Ava, Mo., (Mt. Zion) Aug. 30-Sept. 9. Workers: A. L. Whitcomb, Roy L. Hollenback and C. C. Rinebarger. Address, T. F. Evans, Sec., Ava, Mo.

Hannibal, Mo., camp, August 17-26 inclusive. Workers: Roy L. Hollenback and R. P. Beck. Address, L. Anderson, 617 Olive St., Hannibal, Mo.

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West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address: A. H. Hughes, Litchfield, Neb.

#### NEW JERSEY.

Erma, N. J., camp, Sept. 14-23. Workers: Rev. Chas. L. Slater and Rev. John N. Nielson. Address Eldredge Hawk, Sec., Rio Grande, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease, Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

#### NEW YORK.

Beulah Park, N. Y., camp, Aug. 19-Sept. 2. Workers: Geo. J. Kunz, John Paul, D.D., A. L. Whitcomb, D.D., F. W. Saffield and others. Leader in song, Mrs. F. W. Saffield. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

#### NORTH CAROLINA.

Poplar Branch, N. C., camp, Aug. 22-Sept. 2. Workers: E. T. Adams, George B. Kuip, Prof. R. A. Shank and wife, Mrs. E. T. Adams, Rev. John P. Bross and others. For information address Mrs. L. C. Baum, Sec., Poplar Branch, N. C.

#### OHIO.

Portage, Ohio, Camp, Aug. 16-26. Workers: Dr. G. W. Ridout, Rev. Howard W. Sweeten, A. H. Johnston and wife, song leaders. Write to Rev. E. L. Day, Sec., Lander, Ohio.

Toronto, Ohio, Route 2, August 16-26. Hollow Rock Camp. Workers: John L. Brasher, Chas. M. Dunaway, Rev. Cox and wife, C. C. Rinebarger and wife, and the Mackey Sisters. Address F. W. Poland, Sec., East Liverpool, Ohio.

Holiness Camp Meeting, Circleville, Ohio, August 24-Sept. 2. Workers: Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address Rev. E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

#### SOUTH CAROLINA.

Epworth, S. C., camp, near Ninety Six, S. C., Aug. 17-26. Workers: Rev. C. F. Wimberly, Rev. Joseph Owen, S. H. Prather, song leader. Prof. Jno. Landrum, pianist. Address Rev. W. P. B. Kinard, Epworth, S. C.

#### TENNESSEE.

Dyer, Tenn., camp, August 17-27. Workers: Rev. S. W. Strickland, Miss Essie Morris and others. Joe T. Hall, Secretary, Dyer, Tenn.

Greeneville, Tenn., camp, Sept. 9-23. Workers: Rev. Thomas C. Henderson, Rev. W. B. Yates, Mrs. J. Fletcher Strain. For information address Mrs. Henry A. Lamons, 430 S. Main St., Greeneville, Tenn.

#### VIRGINIA.

Locust Grove, Va., camp, Aug. 30-Sept. 9. Rev. H. A. Handy in charge. Mrs. L. H. Bowler, Sec., Locust Grove, Va. Salem, Va., camp, Aug. 31-Sept. 9. Workers: John F. and Joseph Owen, and W. A. Murphree, Mrs. C. B. Le Few, Sec., Salem, Va.

# Will You Join The Herald Army To Fight For The Bible?

*"As we have opportunity let us do good unto all men."*

The object of *The Pentecostal Herald* is to defend and spread abroad the great Bible truths which have been the power to save lost multitudes. God has wonderfully blessed this medium for the promulgation of saving Gospel Truth, and in its contention for the 'faith once delivered to the saints.'

There is a multitude in heaven and on earth who have been helped by the power of scriptural truths which have come through the pages of *The Pentecostal Herald*. It seems that God has raised up this Evangel of Righteousness to counteract the tide of unbelief and skepticism which is so rapidly spreading throughout the world.

Many have testified that they were saved, reclaimed or sanctified by reading *The Herald*. The beauty about *The Herald*, it has a message for old and young, rich and poor, sick or well, saint or sinner. It is truly the bearer of the 'water of life' to those who 'hunger and thirst after righteousness.'

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Faithfully yours, contending for the faith,

H. C. MORRISON.

Pentecostal Publishing Company,  
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# PENTECOSTAL HERALD

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Mrs. H. C. Morrison, Associate Editor.

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## A SURE CURE.

By The Editor.



HERE is a sure cure for every form of unbelief; let it be the destructive critic, or the blatant infidel, or any one of the many forms of doubt that produce the various diseases wrought by sin in human souls. There is a cure which never fails.

\* \* \*

This cure is a definite, instantaneous baptism with the Holy Ghost. The Holy Ghost is a convincing and mighty witness to the inspiration of the Word of God, the pre-existence and Deity of the Lord Jesus, the atoning merit of his death and suffering.

\* \* \*

Those who receive the baptism with the Holy Ghost, purifying the heart from sin, are most graciously illuminated; the Word of God becomes to them quick and powerful. They see and feel the truth and power of the Holy Scriptures as never before. The Bible becomes to them a new book; they have a full assurance of faith; they are settled in the truth of God.

\* \* \*

The Holy Ghost reveals Jesus. He makes the Lord Christ as real to the soul upon whom he falls in divine baptism as Jesus was real to John when he laid his head upon the bosom of the Master, or to Peter when he leaped overboard and swam to Jesus on the shore. Jesus Christ becomes a tremendous and glorious fact, a living and powerful personality to those who receive the baptism with the Holy Ghost.

\* \* \*

If any pastor would establish his people in the faith and make them proof against the popular infidelity of the hour, the multitude of false teachers who are roaming the land, destroying the faith and drawing the people away after various idols and deceptive doctrines, let him preach to the people the baptism with the Holy Ghost, and lead them to the upper room of prayer and patient waiting. Men and women filled with the Spirit become settled and established in their faith in the Holy Scriptures, and the complete redemption wrought by our Lord.

\* \* \*

The Holy Ghost worked the wonders of the Virgin Birth. The Holy Ghost came upon our Lord in a bodily shape like a dove. The Holy Ghost gives power to the gospel of Jesus. He reveals Christ to the hearts of penitent sinners as the only one able to save. He glorifies Christ in sanctifying power to those who consecrate and trust for a full salvation. He indwells, assures, comforts, and empowers the sanctified to stand against all the emissaries of doubt and to give glad service to God and men.

\* \* \*

There never has been a time when it was more imperative to preach, to teach, to emphasize the personality, the presence, the

baptism and the abiding of the Holy Ghost than at the present time. He is our sanctifier, our abiding comforter, our indwelling keeper and empowerer. He can work miracles of conviction, regeneration and sanctification. He can come in power upon preachers, peoples and congregations. He can awaken churches, stir communities, put to shame the false teachings of deceivers and the false professions of the deceived, set up in the hearts of men the kingdom of God, and enthrone Jesus Christ as the supreme Ruler of our hearts. O, for a mighty outpouring of the Holy Ghost upon preachers and congregations and peoples!

### An Open Letter to the Hon. David Lloyd George

Dear Mr. George:



MY attention has been called to your wise and highly appreciated remarks contained in an address recently delivered to a large audience of Welsh Baptists.

In the course of these remarks you say: "I hope we won't get excited over the seizure of liquor in New York harbor. It is not merely that America seems to be well within her rights, but I think we ought to extend a certain measure of sympathy to her in her difficulty. It is not a question whether we are, or are not prohibitionists. But America is making a very bold experiment to deal with probably the greatest curse of modern civilization. She has made the decision with the courage that characterizes great people to try the prohibition experiment—one that has never been made on this earth before. Let us give her a fair chance. Let us be quite frank. One of America's greatest difficulties has been the liquor which has been pouring in by surreptitious means from Europe. It is all very well for us to say that all this liquor is merely for our own sailors aboard ship. I don't say this with regard to any particular ship. It may not be so, but speaking generally, there is no doubt fortunes have been made by smuggling liquor into the United States in defiance of a law which was passed by a greater majority than almost any great law in any country."

These closing words which I quote from your address are quite true, and you may be sure the situation is provoking great displeasure among the best people of this country. Up to date, Great Britain, in one way and another, has been one of the greatest obstacles in the way of enforcing our prohibition laws.

Quite a number of prominent people from England have travelled through this country and talked against our prohibition laws, ridi-

culing our efforts to enforce those laws. By doing so they have greatly pleased the very worst element of our society. Thugs and harlots, the denizens of the vice districts have been delighted, while the devout Christian people, and the best element of our citizenry, have felt outraged.

The British press has had much to say against our prohibition laws; the press of this country under the domination of liquor influence has taken delight in quoting from the British press to the encouragement of lawlessness in this country. These things have tended to produce in the minds of our very best people an ill feeling toward the English people. We can but believe that your government should sympathize with us in the enforcement of our laws. Travelers from your country over here talking against prohibition, your press ridiculing our efforts to enforce prohibition, and your ships haunting our shores and, in every possible way, encouraging and assisting in the violation of our laws in an illegitimate whiskey traffic has produced in the minds of the best people of this nation a feeling of disgust and sentiment against the British people.

Your statesmen should remember that we have in the United States a very large and influential Irish population which is very bitter in its resentment toward the British Empire, especially toward the English people. This Irish population is capable of producing considerable agitation and sowing the seeds of prejudice against Great Britain.

We have some millions of German people in these United States. They are among our best citizens. They are industrious, thrifty, and prolific. They have a tremendous influence in our social, educational, and political life. You may be sure they are by no means in love, just at this time, with Great Britain. The Irish love their whiskey, and the Germans are fond of beer; but no amount of whiskey or beer can, or ever will make these two large and influential factors friendly in their feeling and attitude toward Great Britain.

For many years the 100% American people, the home-born of several generations, have sought to cultivate a truly friendly feeling between the United States of America and the British people. This large and powerful element is almost entirely Protestant. It has believed and insisted that there must be peace and harmony between the people who speak the English language. They are the people who held this nation steady and strong for Great Britain and France during the World War. They are the people who stand for the highest and best things in our modern civilization. They are the people who piled up the votes that carried prohibition as a national issue; and they are the people who are being slapped in the face by old

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



# SAINTLY LIVING.

Rev. G. W. Ridout, D. D., Corresponding Editor.

**I**T was said by Dean Alford that "The attributes which especially characterize the originality of Paul are *power, fulness, and warmth*," and these truly are the marks of sainthood in all ages. The poet describes it further in those charming lines:

"When one that holds communion with the skies  
Has filled his urn where these pure waters rise,  
And once more mingles with us meaner things,  
It is as though an angel shook his wings;  
Celestial fragrance fills the circuits wide,  
That tells us whence those odors are supplied."

1. The saintly life is not of human origin or development. All religious biography testifies to the fact of a great inward change wrought in the soul by God's converting and sanctifying power. In this work of spiritual transforming the Spirit of God operates producing

1. A new Creature. 2 Cor. 5:17.
2. Twice born men. John 3:7.
3. Purity of heart. 5:8.
4. Spirit-filled and Baptized. Acts 2:38.
5. Union and Communion with God. John 15:4.

2. The Saintly life is a Victorious Life.

Henry Ward Beecher said, "It is always infelicitous when men fall into the habit of speaking of religion as the mother of trials and of their Christian experience from the side of its restrictions and limitations. When people want to make things attractive in farming they give exhibitions of their products. The noblest beets and vegetables of every kind. It seems to me that this is the way a Christian Church ought to represent the Christian life. You ought to pile up your apples and pears and peaches and flowers and vegetables to show what is the positive fruit of religion. . . . Christians are too apt to represent the dark side of religion in their conversation and meetings."

Perhaps no man more wonderfully exhibited the victory side of salvation than John Fletcher.

On a certain occasion he told Mrs. Fletcher he had received such a manifestation of the full meaning of those words—"God is love"—as he could never be able to express. "It fills my heart," said he, "every moment. God is love! Shout, shout aloud. I want a gust of praise to go to the ends of the earth."

Early Methodism had its Billy Bray, the happy, triumphant exhorter and local preacher. Billy was unique in every way; some things he said were most striking. He was so full of praise that once he said, "If they were to put me into a barrel I would shout glory out through the bung hole. Praise the Lord!" "As I go along the street," he said, "I lift one foot and it seems to say glory! and I lift up the other and it seems to say Amen! and so they keep on like that all the time I am walking." "My Savior conquered death. If I were to go down to hell I would shout glory! glory! to my blessed Jesus until I made the bottomless pit ring again, and the miserable old Satan would say, 'Billy, Billy, this is no place for thee; get thee back there up to heaven.' I should go shouting glory! glory! Praise the Lord!"

3. The Saintly life is a Divinely-judged life.

Madam Guyon said, "My soul could not incline itself on the one side or the other, since that another will had taken the place of its own; but only nourished itself with the daily providences of God."

## TESTIMONIES OF SAINTS.

"I will confess him to all the world: and I will declare unto you, in the presence of the Holy Trinity, I am now 'dead indeed unto sin.'—Rev. John Fletcher.

"My soul was all wonder, love, and praise. I then declared to the people what God had done for my soul, and I have done so on every suitable occasion ever since, believing it to be my duty."—Rev. William Bramwell.

"And immediately I declared to all, 'We are saved from sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses.'—Rev. John Wesley.

"Some I expect are disaffected to think I profess the doctrine of perfect love. I am ready to testify to the world that the Lord has blest my soul beyond my highest expectations. People may call this blessing what they please; 'faith of assurance,' 'holiness,' 'perfect love,' 'sanctification.'—Rev. James Brainard Taylor, (Presbyterian).

"I was emptied of self and sin, and filled with God and received the full witness of the Spirit that the blood of Jesus has cleansed me from all sin."—William Carvoso.

"I live in patience, in purity, and in the perfect love of God. . . . I think we ought moderately to tell what we feel to the fullest."—Bishop Asbury.

"Suddenly I was stripped of all but love."—Bishop Whatcoat.

"I sunk down motionless being unable to sustain the weight of his glorious presence, and fullness of his love."—Mrs. Hester Ann Rogers.

"I was then redeemed by a mighty power, and filled with the blessing of perfect love."—Prof. Upham.

"The deep of God's love swallowed me up; all its waves and billows rolled over me."—Bishop Hamline.

"I rejoice in the assurance that I was wholly sanctified throughout body, soul and spirit."—Mrs. Phoebe Palmer.

"He so strengthened my faith, as to perfectly banish all my doubts and fears and filled me with humble peaceful love. O what a change God, hath wrought in me. Glory be to God."—Rev. Joseph Benson.

Professor Upham, in his work on Divine Guidance, says:

"Divine guidance implies a walk with God in which it becomes necessary to subdue our natural eagerness and impetuosity of spirit, but at the same time is totally opposed to the indulgence of an inactive and sluggish spirit; whilst on one hand it does not call for a feverish and unreflecting excitement, it never approves a listless and unprofitable inactivity. We are jostled out of the divine order either by going in advance through precipitancy, or falling in the rear through worldly sloth and thus lose the consciousness of divine harmony and beauty."

Speaking of Impulses he says: "There is a distinction between Impulses and sanctified judgment.

1. "The Holy Spirit operates in line with the structure and laws of the human mind and guides them in connection with the perceptive and judging powers.

2. "The Holy Spirit does not guide into any course which is irrational and absurd.

3. "Actions proceeding from pure impulse without perception or reflection cannot possibly be holy actions.

4. "It is certainly reasonable to suppose that it is not the object of the Holy Spirit when he moves by impulse to lead men to act without perception and reflection."

A very effective rendering of the thought of guidance has been put in the following form:

"AS THOU GOEST, STEP BY STEP, I WILL OPEN UP THE WAY BEFORE THEE."

Proverbs iv:12. (Heb. Trans.)

"Child of My love, fear not the unknown morrow,

Dread not the new demand life makes of thee;

Thy ignorance doth hold no cause for sorrow  
Since what thou knowest not is known to Me.

"Thou canst not see today the hidden meaning

Of My command, but thou the light shalt gain;

Walk on in faith, upon My promise leaning,  
And as thou goest all shall be made plain.

"One step thou seest—then go forward boldly,

One step is far enough for faith to see;

Take that, and thy next duty shall be told thee,

For step by step thy Lord is leading thee.

"Stand not in fear thy adversaries counting,  
Dare every peril, save to disobey;

Thou shalt march on, all obstacles surmounting,

For I, the Strong, will open up the way.

"Wherefore go gladly to the task assigned thee,

Having My promise, needing nothing more  
Than just to know, where'er the future find thee,

In all thy journeying I go before."

4. The Saintly life is lived in co-operation with the Holy Spirit.

Again we recall the words of Upham, where he says: "One of the most decisive marks of the presence of the Holy Ghost in its fullness is a resigned and peaceful state of the Spirit originating in perfect faith in God. . . . There seems to be an entire subsidence or withdrawal of that natural excitability which is so troublesome to the Christian, and instead of the eager and unsettled activity of nature, the substitution of a pure and deeply inferior rest of the soul, such as was seen in our Savior, and resembling on the small scale of man's limited spirituality, the sublime and passionless tranquillity of God."

5. The Saintly life is one of soul rest.

"No words can express my conviction of the emptiness of earthly joys," said William James in his "Grace for Grace," "even of the dearest of them in comparison with growth in holiness, or that moral state in which Divine enjoyment is the rule and not the exception."

"I am coming to rest rapidly, my brother, since I have learned how little the understanding has to do in attaining the true knowledge of God;—in other words, how much unrest there is and must needs be in scientific theology. The only pure theology is the mystical, which each soul must attain for itself through Divine discipline. Scientific, or church theology, may be indeed an outer count, but there is no rest or perfect union with God till we get through it; then we reach the Holy of Holies which has no want but to be absent from the body."

In conclusion, we are reminded that the saintly life is that to which we are all called. Paul, writing to the Corinthians, reminded them they were called to be saints. 1 Cor. 1:2.

That devout recluse of Mount Sinai, John Climacus, wrote a prayer many centuries ago which may suggest a pattern for all saints. It is as follows:

"My God, I pretend to nothing upon this earth except to be so firmly united to thee by prayer, that to be separated from thee may be impossible. Let others desire riches and glory; for my part, I desire but one thing, and that is, to be inseparably united to thee and to place in thee alone, all my hopes of happiness and repose."



# From The Firing Line.

Rev. S. A. Steel.



MODERNISM, according to its advocates, is such a revision of Christianity as will give "the man in the street," that is, the man who is too busy to think about his soul, a "non-theological religion." It aims to make a "scientific application of the teachings of Jesus to twentieth-century conditions." It takes very little thinking to see that this is not only an unscriptural idea of religion, but is impracticable, and can result only in giving us a spineless morality. The whole course of history is littered with such sophisms. They are blown away like chaff by every wind of serious thought.

We are not indifferent to the man in the street, nor altogether ignorant of twentieth-century conditions; but the man in the street is not the only man who is to be considered, nor are twentieth-century conditions so peculiar that the fundamental principles of religion have to be renounced or modified to meet them. In what is the man in the street in this twentieth century different from the man in the street in the first century? What does the man in the street of Chicago or New York need that the man in the street of Rome, or Corinth, or Ephesus did not need? The man in Rome had the same depraved nature to be renewed, the same mad rush of life to distract his attention and leave him little time for religious thinking, the same wiles of the devil to allure him to ruin. Our problem was largely Paul's problem, and he did not ignore doctrine in presenting the claims of Christianity. On the contrary, he emphasized it, and urged attention to it, and predicted just what confronts us now, a time "when they will not endure sound doctrine." Modernism, it is true, does not attach much importance to what Paul said, or as for that, to what anybody said or says, except its own oracles. It has no standard of truth and is opposed to all "authority." But Paul is still an authority with all true Christians.

The Gospel of Mark seems to have been the first attempt to give the man in the street a non-theological, pocket edition of the truth about Jesus. Mark was a young man, probably anxious to do something to redeem his character after he backed out of the danger into which he saw Paul and his uncle Barnabas were going on their first missionary tour, and he saw the need of a brief account of Jesus that a busy man might read. So he wrote his little biographical tract, probably condensing what he had heard from Peter about Jesus. It was a brilliant performance and a very useful little document. It was short and snappy, just what the busy man needed who had no time for a theological Christ, or any interest in theology.

But when Matthew and the others read it, they probably said: This is all right as far as it goes; but it does not go far enough. It does not answer the questions about Jesus as the Messiah which a thinking Jew will ask. So Matthew moved by the Holy Spirit and probably prompted by the Church in Jerusalem, amplified Mark's account of Jesus, and gave the evidence that he was the long-looked for Messiah of Israel. And was it an accident that a business man, an ex-banker, who had left his desk to follow Jesus, was the one who was chosen to write the fuller Gospel? It looks like it might have been intended to show that even business men want to know something more about Jesus than a hasty sketch of his ministry.

Maybe Paul had one of his spells of sickness when he received a copy of Matthew's recently written Gospel, and Dr. Luke sat by his couch and read it to him; for Paul had

weak eyes. And as he read, both of them realized that while Matthew had made a great addition to what Mark had told, he had left unsaid a great deal that the world at large, the Gentile world, wanted to know about Jesus; things that involved not his Jewish Messiahship only, but his sympathy with suffering humanity irrespective of race or creed. I think it likely Paul persuaded Luke to amplify Matthew's narrative. So Luke, the "beloved physician," addressed himself to the engaging task; and with his fine intellect, and cultured mind, and historic instinct, and patient research, and reverent spirit, and limpid style, gave us his sketch of Jesus. Matthew had traced the genealogy of Jesus up to Abraham. That satisfied the thoughtful Jew, for it identified Jesus with the Davidic line of the Messiah. But Luke was not a Jew. So he traced the genealogy of Jesus beyond Abraham back to "Adam, which was the son of God." Luke gives us a Christ as large as humanity. And because of the prominence which, being himself a physician, he naturally gave to the healing work of Jesus, Luke's Gospel has been called "the humanitarian Gospel." Mark gives us the horizon of the street; Matthew gives us the horizon of the nation; Luke gives us the horizon of the world. And each successive Gospel was written to meet intellectual needs, to answer questions thinking people were asking about Jesus to satisfy the inherent demand of intelligent men for what we call "doctrinal" truth, truth that will explain the simple narrative that satisfies the man in the street.

In the first three Gospels doctrine is latent and breaks out like ledges of rock on a mountain side; but in St. John's Gospel the whole strata is exposed to view. It is solid mass of doctrine. It opens and closes with the statement of profound doctrinal truth. If Mark's horizon was that of the street, and Matthew's that of the nation, and Luke's that of the world, John's is the horizon of eternity. All of this was in harmony with our Lord's method. "Certainly our Lord," says Canon Liddon, in his lectures on the Divinity of our Lord, "did not himself require from his first followers, as an indispensable condition of discipleship, any profession of belief in his Godhead. But why? Simply because His requirements are proportioned to the opportunities of mankind. He had taught as men were able to bear his teaching. Although his precepts, his miracles, his character, his express language, all pointed to the truth of his Godhead, the conscience of mankind was not laid under a formal obligation to acknowledge it until at length he had been "defined" to be 'the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.'"

The time arrived before St. John's death when it became necessary to explain the sense in which the facts of Christ's life and ministry were to be understood, that is to give "doctrinal" statements of the belief of the followers of Jesus. There was an infidel in Ephesus, named Cerinthus, who was teaching that Jesus was only a man, and a very sorry kind of a man. He seems to have been a blasphemous blackguard. John wouldn't stay under the same roof with him. It is easy to imagine the use he probably made of the narrative of the Virgin Birth of Jesus. He must have done something especially atrocious, if the tradition of St. John's attitude toward him is true. But his infidel activity indicated an attitude of the public mind that made it necessary to define the belief of the Church; and under the inspiration of the Holy Ghost, St. John wrote his Gospel to settle forever the meaning of the historic facts

about Jesus. The Epistles are nearly all doctrinal tracts.

So we see the history of the growth of the Sacred Scriptures proves that a "non-theological religion" is insufficient. Christianity is addressed to the intelligence of mankind. We need not discuss the abstract and transcendental mysteries of the faith with the man in the street, for he is not capable of understanding them; but that is different from saying that these sublime truths do not constitute the very warp and woof of God's message to man in Christ. Jesus could not say many things he desired to say to his disciples, because they could not understand him. They misunderstood many of the things he did teach them; but he expressly promised that when the Holy Spirit came he would "teach them all things." You have to get rid of the New Testament to get rid of theology.

As to "a scientific application of the teachings of Jesus," that is a mere catch phrase. Everything now must be *scientific*. So is the phrase "applied Christianity." Of course, Christianity is worthless unless it is "applied." St. James taught us that long before these Modernist new thinkers discovered it. But the phrase as used begs the question. The question is, What is Christianity? You must have Christianity in order to apply it, and when you ask that question you at once get up against "doctrine." You can't escape it. Even if you are willing as some are to "Shorten the Line" by leaving out some of the most vital and undeniable articles of historic belief, what is left is *doctrine* and involves theology.

Taking a broad and "scientific" view of the subject as it appears in the light of history, Christianity has won its way in the past through the strength of its doctrines, which is only saying that its strength is in its truth. It is surprising that a man like Dr. Shailer Mathews, and a man in his exalted and responsible position, as dean of a school that professes to teach the truth of "Divinity" will sanction a superficial and illogical cult such as Modernism, that contradicts all the teachings of history and would supplant the Christianity that has won its way through the ages with the shallow notions of "the man in the street." You can't satisfy the man in the street by conceding to his whims. He would turn away from an angelic orchestra to listen to a monkey organ-grinder. Jesus knew him and told us we need not expect to please him. You may pipe to him, but he won't dance; you may weep, but he won't cry. Away with the mistaken opportunism that would compromise with the secular spirit. Let us remember the lofty and defiant challenge of the Apostle to the Gentiles when confronted with the same demand made on this generation: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

We are deeply interested in the man in the street. He is our brother. We could do him no greater damage than to manufacture and deal out to him a modern human-made gospel which has no power to save. Many of the humblest and lowest men of the street have been lifted into high places in the kingdom of God by the power of the pure gospel of our Lord and Savior. One of the chief beauties of the gospel of Jesus Christ is the fact that it is adapted to the needs of all men of all nations, whether they be enthroned kings or the humblest and most ignorant men in the streets.

Do not fail to read our Special Offer on page 16. Then act.

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OF ASBURY THEOLOGICAL SEMINARY

# A Layman's Call to the Ministry.

Rev. E. L. Eaton.

## PART II.

### "RELATIONSHIP."

**J**OHNNY Henry Jowett, the great pastor preacher was once calling upon a humble cobbler that lived by the sea. Jowett knew him to be a scholar, and a great soul, and sat down to engage him in conversation. The room was small—light in from a narrow windowpane—the tapping of the pegging hammer grew monotonous and the depression settled down upon the very soul of Jowett as he thought of the littleness of this man's life, its narrowness; and then almost in agony he exclaimed, "My man, doesn't this almost crush you to death? This little room? This little life you are living here?" The cobbler rose to his full height and deliberately brushing the shavings from his leathern apron he opened the door by his side, and turning to the pastor said, "Whenever I begin to feel like that I always open this door." As Jowett looked out of that door upon the wide, wide sea, spreading endlessly before them he said, "Immediately that little room was glorified by the vastness of its relationship." A cobbler but more than a cobbler—in the business of mending shoes but in bigger business. Jesus once took a tent maker and made him a kingdom builder. He was still in the business of making tents once in a while, but bigger business was in his heart, an all absorbing passion for the salvation of the lost. And perhaps it was this that grew a little, narrow bigoted Pharisee into his girthhood, and made Paul the tallest man since Moses.

In my first church, a leading layman had absented himself from service for weeks. A revival was on, and during the altar call one night he came back to Jesus and was reclaimed. Later he told me that, among other things that he settled up with God was that he would become a Christian Steward, and tithe his income. How that man "got through." It's an old phrase but I like it, and I'll tell you how I know that he "got through." He called me up over a party telephone line the next morning (17 on the line, and everyone listening in when they call the parsonage—morning news, you know). He said, "I've got a new Bible up here this morning, Elder." It's a pretty good sign when a man's got a new Bible. Another reason why I knew that he "got through." He invited me to visit him and set the day and said, "I want you to bring all the family." (He didn't like the preacher very well before the altar call that night). And we went, and had a good time and I never saw a man in my life so interested in his work as this farmer. He could hardly wait until I had finished my dinner—he wanted me to go to the barn with him, and the first thing he said when we got outside the door, "Elder, God and I have gone into partnership." He showed me the improvements he was making. He showed me his dairy, the new silo. He said, "Isn't it wonderful?" It was wonderful to him, and that goes a long way toward making anything wonderful, and then I discovered he was keeping a surprise for me. He led me to the other end of the barn where he was installing a new hog yard. He said, "I have always raised some pork, but for a few weeks I have been talking to the Lord and I seemed impressed to put all my milk into pork this year, and I am buying all the pigs I can buy and not vealing a single calf. (This was in 1908—a study of the pork market will tell you why—he had been carrying a heavy mortgage for fourteen years and sometimes unable to pay the interest). He went on saying, "I have always raised

pigs, sometimes I took care of them, and sometimes I didn't, but this year it just seemed that something said to me, that I was in partnership. These were not my pigs, and I have taken the best care of the whole outfit." And, "Say," he said, "I have not lost a single pig this year." Then he said, "You know they are *more than pigs* to me this year." This farmer gave me my first lesson on Christian Stewardship—"more than pigs." There had come to him a sense of vital relationship to the great worth while task of saving the world. He was sharing the motive that made the ministry of Jesus so superb and so wonderful. There had come into his life a passion for the salvation of the lost. He was still a farmer but more.

The Lord pity the man that is just raising pigs. I know farmers who raise more corn to raise more pigs, to buy more land, to raise more corn, then they put their corn into pork, and put their pork into cash, and they put their cash into land, and they want more! More! More! And some day some one is going to put them into the land where they put so much cash and time and no one is going to miss them much. They were never big enough to miss. The Lord pity the man with whom this world is chiefly a world of pigs, or pity the man who is just a banker, just a lawyer, or just a mechanic, or just a teacher, or just a preacher.

With Jesus this world is chiefly a world of folks—folks who like sheep have lost the way—folks who needed saving back to the fold—folks who had lost their inheritance, but who might be restored to the image of God. Could he save them? That was worth more than anything else in the world to him. Did you ever stop to think how like us he was in this respect? To most of us, after all, the most wonderful thing in our world, the most precious thing, the old homestead, the childhood days, the schooldays is, that it is a world of folks. You know the words,

"How dear to my heart are the scenes of my childhood,  
When fond recollections present them to view,  
There's the orchard, the meadow, the deep tangled wildwood,  
And every loved spot that my infancy knew."

They will carry you back if you will let them—they will carry anyone back, but what, after all, is the most wonderful thing about your childhood? The most wonderful thing about my childhood was that it was a childhood of folks—Mother was back there, grandmother was back there, and brother and sister. The most wonderful thing about anybody's childhood is that it was a childhood of folks. The most wonderful thing about any village—any city—any countryside—is the folks that are there. Our Lord had a great undying passion, the noblest passion that ever throbbed in human hearts—that passion consumed him and made him wonderful. Can we share that passion for the salvation of lost men and women—then our life will be wonderful. I like the word "ministry"—it is a wonderful word when we apply it to the profession—it takes us into the very sanctuary of life's most sacred things—wonderful! But no less wonderful when we apply it to men and women in the so-called humbler walks of life. Be the man behind the plough, at the desk, or anywhere else—if he has a sense of vital personal relationship to Jesus Christ in world redemption, his work, his life, is a ministry.

What I wish to convey is, that the factor that will make your life work the greatest success, is to keep sacred its relationships to

the greatest thing in the world—the biggest thing in the world—the sublimest thing in the world—the salvation of folks who are lost. Do you know why we have so many little men, little farmers, little merchants, little bankers, little teachers, little preachers? Why, it is because they never had a big job—the sin of the age is littleness; give men something that will lift them up to their best, and you have saved them from a thousand sins. God's way of growing men is to give them a big job, and the greatest inspiration that may come into any man's life, is to feel that he is vitally related to the "Supreme Person in this World of Persons" to bring it back to God.

## Quiet Talks on the Simple Essentials.

S. D. Gordon.

### NO. 6.—THE HUMAN GOD.

**M**EN hunger for the human touch in—God. It's in us humans to want to know by the feel.

We crave the human touch, from cradle to grave. No fingers hold so tight as baby fingers. Children cling to mother and father and each other. The hand-clasp, lip touching lip, the light caress, the tightening hold of the hand as life ebbs out—the hunger for the human touch is in our blood.

That's why Jesus came, for that human touch, to get it, and to give it. The hunger itself is a bit of God.

Man is like God when he is truly human. That word "human" has two meanings. The hurt meaning has become the common meaning, the weakness, the selfishness, the narrowness in man. Originally, truly, it means the distinctive traits in which man is different from the lower creation, and is like God.

God is like man, the true human, in the power to reason things out, the twin power of speech, the moral sense, and, its twin, moral choice, and, most, rarest in,—love. That word "love" tells most what God is. Love is a human thing. We know it. That's God's most distinctive trait.

The difference between God and man is in the limitations found in man. God knows no limit in power or knowledge or love. Its a radical difference in degree, not kind. Though too great for words or mental grasp.

Now, Jesus was God showing us these two things. He made plain what the true fine human is. And he made as plain what the real God is. Do you want to see the true human? Look at Jesus. All there is of the human is in him.

Do you want to know the real God? Look at Jesus. When you are looking at him you are seeing the Father. All there is of God, within the true human limitation, is in him.

Jesus shared all our human experiences. He earned bread and bed by sweat and toil. He knew family ties, friendships' sweets, sorrows' pain, indignation over wrong. He loved deeply, sympathized tenderly, and wept real tears.

He was tempted as we are. Many a time his brow was knit and moist, and his hand clenched, as he felt temptation and fought it. And he overcame temptation precisely as every man can and may, by the use of his will, his choosing, and the use of his knees. Neither without the other.

Except—yes, there is an outstanding exception. One experience he never had. That which grows out of wrong choice. But—but, that's not a human experience. It's lower



down. He was more truly human in this that he refused to make wrong choice.

Jesus is peculiarly the racial Man, our Fellow. All sorts are drawn to him, little children, the aged, ruggedly strong men, fine-fibered woman, virile eager youth, student, scholar, unlettered, both sexes, all social sorts—all alike gladly confess his pull upon their hearts.

And he alone was the Son of God in the same distinctive sense. The Father was as drawn to Jesus as we men are. There was the fullest understanding and oneness of purpose, appreciation and love, between Jesus and the Father as between Jesus and man.

Here is the Book's own story of how it happened that Jesus came. God and man used to live together in a garden. It was a wondrous garden, full of trees and birds, and all growing things good to see and to eat. They were fellows together, walking, working, together day by day.

They used to meet in the twilight for a friendly talk, sometimes without words, as only real friends can do.

One twilight God came to the usual trysting-place for the touch with his friend. But the man wasn't there. God was there. God didn't go away. God has never gone away.

But the man went away. Then he went further away. Then he lost the way back. Then he didn't want to come back. And away from God he got into bad shape. His will grew strangely stubborn. He got strange ideas about God not loving him.

All this was very hard on God. He sent messengers after the man. They were all treated badly. Then God said, "What shall I do? For the sake of my own breaking heart I must do something."

And this is what he did. One day he hid away the God part of him, and came in among us as one of ourselves. And we called his earth name Jesus. He was a real man. He lived our life.

Then one day he got down, in, under, the load of our stubbornness, our selfishness to get rid of it. And the load was so heavy it broke his heart. And the blood came. And he used the blood to clean us up, and break our hearts, and bend our wills and draw us back. And he is doing it.

A little girl in bed screamed out when the storm broke. The mother, coming quickly, said, "Didn't I tell you, dear, not to be afraid? God is watching; you won't get hurt." "Yes, mother," the child said in a shaky voice, "but when it thunders like that I want somebody with skin on."

May I, with utmost reverence, use the child's child talk? Jesus was God coming with skin on. He came that we might know God by the human feel.

No. 7.—The Bad Break.

### Telegram.

Rev. W. G. Harbin has held a wonderful meeting in Sherman, Tex. A telegram gives its results in the following words: "Closing great tent meeting here. Hundreds of conversions and reclamations. Pastor has received over one hundred into the church, mostly adults. Many heads of families. Numbers joined other churches."

On account of the cancellation of a date Brother Harbin has an open date, August 12, which any pastor needing an efficient helper would do well to avail himself of. Address, W. G. Harbin, Center Point, Tex.

Many letters of appreciation are being received, telling of the great good that came to them from reading the life of Rev. H. C. Morrison, the founder and Editor of THE PENTECOSTAL HERALD. I would advise that parents get this thrilling life-story for their boys; in fact, it will be read with growing interest by every member of the family. The price is within reach of all, \$1.50, postpaid.

## SEMI-MONTHLY SERMON.

Bud Robinson.

### CHRISTIAN PERFECTION.

*Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you.—2 Cor. 13:11.*



ACCORDING to my way of thinking, it would be impossible to read this text and not understand that it teaches the doctrine of Christian Perfection.

The teaching of the book is that Christ is the Bridegroom and the Church is the bride. There is not a man here who is willing for his wife to give part of her love to some other gentleman. If there is such a man, let him stand up while we count him. If a man demands that of his wife, why should not Christ demand that his wife love him perfectly? "Husbands, love your wives."

Men claim perfection for everything else, while they deny it to God. All the sewing-machines, laundries—"We return everything but the dirt."—Well, they tell me that one of the meanings of sanctification is that they take the dirt out—"That he might present it to himself a glorious church, without spot or wrinkle."

Notice he said, "Brethren, good-bye; be perfect." He didn't say, "Do as well as you can and the Lord will take care of the rest." "But I never saw one perfect." Turn to Titus 1:15—"Unto the pure all things are pure." I'm not surprised they don't find any pure. Find out what kind of eye-sight they have. Why, they are the kind of men that can stand on the street corner, and every lady that comes along is not right. A gentleman standing on the same corner sees them all right. Every old lady I've met I've loved like a mother; every middle-aged woman, like a sister, and every young lady like she was born at our house. I would rather be a good man—a clean man—than anything else in the world. And if Jesus carries one hundred years, I want the women to name their babies Bud Robinson. Stuck on myself? No; I was a poor saloon-keeper's boy, a wicked, stuttering Irishman; the Lord educated me by lightning.

1 John 4:17. "As he is, so are we in this world." "Perfect love casteth out fear." That doesn't mean that if a locomotive was coming down the track you'd stay on it; or a mad bull, or a mad dog, why, man, I'd scratch gravel of course. But that's not the fear I'm talking about. Brother, a sinner lives in dread every day. A saint when he goes to bed says, "Well, if Jesus comes tonight, I'll eat breakfast in heaven." And in the morning, "If he comes today, I'm ready." There is no fear of judgment. The only perfect home is where the husband loves the wife and the wife loves the husband perfectly.

Holiness means soundness; "perfecting holiness in the fear of the Lord." You'll not be sound morally until he has glorified you; physically the same. A man can go to college and the state of his noggin afterwards is a sight. A man may use his brain a little on one side,—turn it over and cultivate it on the other side. I told them in West Virginia that the land was turned up so they could cultivate both sides.

A doctor can give you a physical examination and find so much wrong with you that you need an operation in ten days. But if you have perfect holiness there is not an angel in the New Jerusalem can take a microscope and find anything wrong with you in respect to his will for you. You may have lots of trouble with your head but your heart's all right. When the Lord took me in I was the worst-dressed fellow you ever saw. He didn't ask if I could read or write. He said, "Son, give me thine heart."

"Night and day praying exceedingly," etc. That's all the time there is. "Perfect that which is lacking in your faith." Perfect faith means perfect love.

"But I don't believe in faith,—I prayed for money and didn't get it; or good health." You don't need either to get to heaven. You might have to eat wind and sleep on a clothes line. I've been so happy I've not known if I was Bud Robinson or not. My pocketbook looked like an elephant had laid down on it. Two things you need—perfect faith for perfect pardon, and perfect cleansing. You might pray, "Lord, give me money," and not get it. The baby cries for daddy's razor but he doesn't get it. Money has kept more people out of heaven than poverty.

I believe Jesus is coming back. He will catch the devil and bury him face down so the more he digs the deeper he'll get. If you'll get red hot they won't sit down on you, or you'll burn a blister on them. I'm so glad I've got what I'm preaching about. We've got the best thing the world ever heard of. A sinner only cries when he feels sad, and laughs when he hears something funny. We laugh when we have nothing to laugh at, and cry when we don't feel sad, and laugh and cry at the same time. I'd rather throw brickbats at tomcats than be president of the United States. I'm not abusing the president, but to bow and scrape to everyone, and wear fine clothes. I've listened to the United States Senate and I tell you honestly, Brother Henry Morrison can tell you more about this country and God and religion and all that's good in an hour's discourse than the Senate in ten days. They make laws and don't keep them, and expect us to do it. I lived in Texas,—if a man steals a cow he goes to the penitentiary, if he steals a railroad he goes to Congress.

"Thou wilt keep him in perfect peace whose mind is stayed on thee." Isa. 26:3. The only easy life is to live a life entirely separate from sin. The sin-life is the hard life. "Bud Robinson preaches a religion where you can't sin." No, but I do preach a religion where you get it so good you won't want to sin and don't have to. A home where they love perfectly is the happiest. If they look at any others, it is pretty bad. They think the other is about all right. Poverty doesn't separate them. I have seen them in a dugout living on dried beef and biscuit baked in a skillet, and hauling water six miles, and as happy as two birds in a nest. And I've seen them in a brownstone front where all you need is some brimstone stirred around to make it the pit.

Some preachers hate holiness so bad because they are afraid some one in town will get it. Brother, if you're following the Lamb you'll be too busy to ride the goat. Christian perfection, brother, would straighten things up wonderfully.

"Great peace have they which love thy law, and nothing shall offend them." Psa. 119:165. Perfect holiness, love, faith, peace. 1 John 3:1-3, "Behold, what manner of love the Father hath bestowed upon us, . . . And every man that hath this hope in him purifieth himself, even as he is pure." That's in this country. "Live soberly, righteously, . . . in this present world." "Redeemed from all iniquity." "Purify to himself a peculiar people."

If you are well-dressed, nobody will know how you are dressed. It's never good common sense to buy cheap, shoddy goods and tack them together with stitches half an inch long. It's so comforting about a ten-days' meeting—if the preacher is good you get blessed 'most to death and if he isn't, it's soon over.

"Let patience have her perfect work." The one thing you and I are shortest on is patience. Don't have more than enough for family use. You remember King Solomon

(Continued on page 9)



## All That Is New Is Not True.

J. G. Morrison.

**M**ODERNISM in religious circles would frankly deny to that which is old, little, if any, efficacy when applied to this new age. A supposedly distinguished scholar, president of a so-called Christian college, stated not long ago, to this writer, that the Bible was the crystallized views on religion of thousands of years ago, and was not applicable now. "Indeed," said he, "an up-to-date preacher of modern Christianity, has little or no need of it, for each age writes its own Bible, and it is foolish to take one's religious ideas from an ancient and out-worn collection of religious views."

"Now take yourself," continued this disciple of modern culture and scholarship, "would you, if your child was sick, like to call in a medical practitioner who knew no more than the best physicians knew about diseases and medical treatment two thousand years ago? Or if you had a law case in court, would you employ an attorney who was unfamiliar with modern law, one who knew no more than a lawyer did in the days of the New Testament?"

He paused with an air of triumph, and quietly waited till we had sensed the full import of his words, before he made the final thrust with his modern rapier, saying: "Would you then, want the souls of your children, and of yourself instructed in the matters of religion that prevailed in the benighted days of two centuries back, or would you prefer that they be guided into the religious discoveries and views that have broken upon the thinking vision of this latest and best of ages?"

"But wait a minute, Doctor," we humbly suggested, as he towered over us with superior scorn and scholarly contempt; "before you jump to the conclusion that your logic seems to carry, permit us to call your attention to the fact that your parallel does not, and cannot hold true. Let us state to you the true situation: If the modern physician with his scientific skill and wide reading and research into human ills, had been employed by your neighbors in several cases of illness such as now had afflicted your child, and in each case he had failed to cure the patients, but they had died on his hands, and you learned that there was an old herb doctor in the community who had been called into a few cases of a similar disease, and had saved them all, although he employed little else but plasters, pills, dietetics, and some of the curative assistances of nature, *which doctor would you call in for your sick child?*"

"Or," we gently but urgently continued, "if your modern attorney, learned in all the lore of the modern schools, and skilled in all that law practice in this age could do for him, had been employed in several cases for your neighbors, and he had invariably lost every case, and there was an old legal light in your community, who knew little or nothing about the latest intricacies of the law schools, and the sharp practice of the modern courts, but who pleaded his cases with so much of equity, justice, righteousness and common sense, as to convince judges and juries of the correctness of his cause, and was winning case after case, *into the hands of which attorney would you place your jeopardized interests?*"

The college president is still studying over our rejoinder. The settlement of this whole question of the worth of the Book of books, is to be found where the worth of the pudding in the ancient proverb was found, *in the eating!* For ages the food of the gospel has been bringing forth robust sons of righteousness and characters of holiness from the emaciated sinners who have partaken of it.

And though modernism has arrived late on the scene, nevertheless we have seen enough of the product that it brings to those who partake of it to convince us that it is the rankest of poisons.

Where are the cases of happy recovery from sin, and advance in the health of holiness when Doctor New Thought treats the soul diseases of this present day? Search far and wide and they cannot be found. Where can we find the successful adjudication of of humanity's jeopardized interests before the court of eternal justice, the court of the demands of righteousness, the court of the need of heart holiness when Attorney Modern Bible brings his acute skill and scholarly culture to bear on the case? A happy adjustment that brings peace to the soul, and purity to the heart, cannot be found under his pleadings. *All that is new is not true!*

Where modernism has treated the souls of the children of this age, it has resulted in death, in sin and in moral ruin. Where the old-fashioned, New Testament prescription has been followed, the same life, liberty, and holiness that characterized the people who followed it in Jesus' day, has resulted.

### A Larger Commission.

W. H. Huff.

Last fall I was transferred to the East South American Conference, and in the month of January was appointed Evangelist for that field. This Conference includes two Republics, Uruguay and Argentine, but my itinerary will take in all the churches and colleges on both the East and West Coasts. Arrangements will be made for me to have splendid interpreters, so it will not be difficult to get the evangelistic message over to the Spanish-speaking people.

My plan is to go down and give them a seven months' campaign every two years, leaving here in the fall and getting back the following spring. This will make possible my being home for the camp meeting season each year. I expect to go right on with my work here in the States as before, with the exception of the seven months I want to devote to South America every other year.

Please God, I hope to sail again in October, and having been there before and having some knowledge of the country and people, I am hoping for a greater and more meaningful campaign.

It is also in my heart to finance this second missionary tour from the States, as the Spanish people are limited, the native preachers poor, the missionaries' salaries small, and not a great many of the churches are even self-sustaining. While that whole field needs evangelistic aid, they are not able to support it. Our good friends at home not only made the last trip possible, but also gave some margin for the helping of the needy places there.

I would love to keep our good people at home in sympathetic touch with the needy millions of South America. And while sustaining the camp meetings, conventions and evangelistic work here in the States, they shall also have some part in helping to evangelize another Continent and another people of a strange tongue.

### The Possibilities of Prayer.

B. F. Haynes, D.D.

I have just finished the rare treat of reading another volume by Dr. Edward McKendree Bounds entitled "The Possibilities of Prayer." It is edited by Rev. Homer W. Hodge and published by Fleming H. Revell Co., New York City. It belongs to the Spiritual Life Books series as the product of Dr. Bounds' pen and has been appropriately named by his editor. The book is a wealth of information, inspiration, biblical exegesis, scriptural insight and holy unction. A man rises from the perusal of this book a broader and better man, a greater lover of scripture,

more prayerful, devout and humble, and can never get over the effects of this reading.

These books by Dr. Bounds will live as immortal spiritual classics, and will prove a benediction to the church of God for all the years to come until Christ returns. I am profoundly impressed that these Spiritual Life Books of Dr. Bounds ought to be read by every preacher of the Gospel. They are books which are essential for ministers to read for them to be at their best for God. These books should be in the Course of Study for young preachers in every denomination, either as text books to be examined on, or as books to be read. What a boon these books would prove to all denominations if they were thus placed in the Course of Study. No greater benediction could be conferred upon the young preachers of the present and coming generations than for these books to be placed in their hands. They would make them deeper and better men, holier, more spiritual and fruitful preachers of the Gospel of Christ, and the churches themselves would get an impetus in things divine, which the reading of no other equal number of books by the clergy could give them. We strongly recommend these books to denominational leaders as pre-eminently worthy a place in the Course of Study of their Churches. Order of Pentecostal Publishing Co. Price \$1.25.

### A Very Valuable Book.

I have recently received for review a most interesting book by Rev. Howard Agnew Johnson, D.D., Ph.D. It is well bound with good, clear print on good paper. It contains 238 pages.

Dr. Johnson has given to the times a very excellent production. The title of the book is "Scientific Christian Thinking for Young People." The title is appropriate. The book is scriptural and scientific. It has a very few expressions that I cannot very fully endorse. If I were going to revise the book, I would not take out but two or three paragraphs. I must not be understood to say that the writer covers the whole of our Christian system or that he puts into print all I believe about salvation, but he is a charming writer. He is a deep thinker. He is sound to the core with reference to the great essential doctrines of our Christianity.

I wish this book might find its way into the hands of all young ministers, Sunday school teachers and Epworth Leaguers and it will be a delightful intellectual and spiritual tonic for Christians of all classes. The price of this book is \$1.25 and it is a splendid investment. I commend it most highly. It can be had from The Pentecostal Publishing Company at Louisville, Ky. It gives some very clear answers and knock-out blows to the shallow and yociferous philosophy of the new theology. I have read the book from title page to finish and will read it again. When your son or daughter is packing up for the university this fall, see that this book goes into their grip. If they will study it carefully, it will be a great help and protection to them against conceited and jabbering professors who are quite sure their ancestors were apes. The book has a deep spiritual note. It has some splendid pages on the prayer life. It lifts up a very high standard of consecration, devoted service and communion with God.

Send to The Pentecostal Publishing Company and get the book. Read it, re-read it and pass it around.

Faithfully, your brother,  
H. C. MORRISON.

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# WORKERS TOGETHER WITH GOD.



## SYLACAUGA, ALABAMA.

I shall thank you very much if you will allow me a little space in your columns in which to tell some interesting features of a revival held at Sylacauga, Ala., recently. Rev. J. A. Collier Evangelist, of Nashville, Tenn., did the preaching for us, and Rev. Paul C. Scott, of Butler, Ohio, conducted the singing. Collier and Scott make a truly happy and fitting combination. I think Bro. Collier is one of the most unique preachers that I have ever heard. He is a master of large assemblies. He has a pleasing personality and employs methods which are sane and practical. His messages are sparkling with wit, vivid with imagination and literally afire with deep conviction. He has a power to make the awful consciousness of sin live before his audiences. There is nothing dangerously sensational about him but his earnestness indicates tremendous concern for the lost.

Brother Scott is a fine, clean, young man with an unusual consecration to God. He directs and commands a choir splendidly and is also a good trombone soloist with a combination of other evangelistic gifts. These brethren remained here two weeks commanding large audiences. The church was revived and the community spiritually uplifted with over two hundred who professed Christ. As a result of the meeting our prayer meeting attendance, Sunday school and preaching attendance have all shown a decided increase since the meeting. Any pastor desiring an old-fashioned Holy Ghost revival will certainly not make a mistake in employing these brethren.

Yours in Christ,

C. L. Ellis, Pastor.

## REVIVAL AT COMPTON, VIRGINIA.

I had the pleasure of laboring in one of the most needy fields I have ever seen. The Compton folk seemed anxious for a great revival. They soon saw, through the Word, that the price had to be paid, and on the fourth day of the meeting the entire church laid herself on the altar. They cried to God for victory and power, and God, as he always has done, heard their prayers and filled each waiting heart. The Lord laid a burden on every heart for lost men and women. I have never seen a church labor more earnestly. Wives were begging and praying God to snap the fetters that bound their husbands to the paths of the devil.

Many mothers awoke to the fact that their boys and girls were eternally lost and in a doomed world. They held on to the Savior for them. On the fifth and sixth nights of the meeting mothers and wives realized that God answers prayer. Yes, Compton knows that God hears and answers the prayers of his children.

The gospel songs, which were sung in the Spirit and to exalt the name of our Risen Lord, were one of the main features of the meeting. "Pentecostal Power" and "My Savior's Love" were sung every night and the Lord wonderfully used them. I thank God for our gospel song writers.

Rev. E. B. Cook is pastor and has a passion for lost men and women and is a hard worker. Thirty-three dear hearts prayed through and came out with victory. A goodly number of the Compton folk subscribed for *The Pentecostal Herald* which, without a doubt, will aid them in the new life. I trust that the people there will work on until Jesus comes; then they will outlive stars and outshine the sun.

W. O. Luttrell, Evangelist.

## REPORT.

We are glad to give to our friends and readers of *The Pentecostal Herald* a report of our meetings since April 17. On this date we opened meetings with the Salvation Army people in Schenectady, N. Y., where God gave us a blessed time. A goodly number were saved and sanctified. The saints gathered in from Albany, Troy and other parts of the surrounding country making it easy to preach and a refreshing time to all. These meetings lasted over three Sundays.

From there we went to Albany, N. Y., where some of the independent holiness people rented a hall. God again honored his Word and while there were many difficulties and much to hinder, yet God gave victory. There were good congregations not only of Americans, but many Italians attended giving us a good chance to see the effect of the Gospel even upon those who had been kept in the darkness. The last Sunday afternoon some of these poor benighted souls begged us not to leave but to stay with them. They were tired of being subjected under a priest where they were getting no good but said, "Away with the priest and give us God men who know Jesus." It would surely make one's heart bleed to listen to the cries of these dear people causing us to feel that indeed the harvest is ripe and the laborers are few.

One bright Italian man who could not understand English who knelt at the altar, said he could not understand anything we were talking about, putting his hand over his heart, he said he could feel something, teaching us that the Spirit is faithful and that when the Bride will say, "Come," the Spirit will

say "Come." A score of Italian children attended the meetings regularly and sang with all their might and learned for the first time some of the songs of the blood-washed. Who can tell how far-reaching will be the effect and "a little child shall lead them." When the meetings were ended a few of the saints organized themselves into an independent Mission to labor with those who are down and out and for whom so few seem to care these last days.

From there we went to the Laymen's Holiness Association Camp Meeting at Viola, Wis. Here we met some of God's own chosen people. Rev. S. C. Driskell was in charge and Brother and Sister R. Emmett Frost took charge of the singing in the Camp Meeting. Here God came in old-fashioned power. There were a goodly number at the altar seeking forgiveness or heart purity.

This is not a very old camp but it has a bright future. One will have to travel a long way to find as many loyal workers as can be found in this camp. Those who are in charge say that in many ways it was the best camp they had ever had, and that each year it is growing in spiritual power and in numbers.

From there we came back to our home in Binghamton, N. Y., and on to Easton, Md. Here we were four days late and when we arrived the camp was laboring under great odds as my co-laborer was not there and the brethren were doing their best without extra help. There was a good spirit on the camp and some work was done, but being late it was rather hard to bring it up to what we would have liked to have seen it. Sunday closed with the largest crowd that had ever been on the grounds. This was my ninth year at Easton Camp where we have had the privilege of laboring with some of the most loyal people we have ever met.

At present we are with Rev. Moffitt, at Hurlock, Md., holding meetings for four nights in Secretary, Md. On Sunday we begin our next camp in Delta-ville, Va.

Asking the prayers of *The Herald* readers that this may be one of our best years in camp meetings,  
Your brother, seeking the lost,  
Preston Kennedy.

## OLD ORCHARD CAMP MEETING.

The 20th annual camp at Old Orchard, Me., under the auspices of the N. H. A. started off with the old N. H. A. war song, "There is a Fountain Filled With Blood." Rev. I. W. Hansen, the veteran of many camps here, and business manager, came early and prepared the way like the Baptist of old, looked after the book-stand, took charge of many of the meetings, sang, testified, prayed and worked. His assistance is invaluable—an all-round man. Rev. C. W. Ruth was again in charge. He certainly is a war horse, prepared for battle and soundly indoctrinated. His arguments are unanswerable. We don't believe that even Beelzebub himself would attempt to prove in his presence that there was no such thing as second blessing holiness. He brought this year as special workers, Rev. I. M. Ellis, Rev. J. E. Hewson, and as singers, the Hunsbergers—brother and sister. He certainly made a very wise choice.

Bro. Hewson was surely a reminder of old-time Methodism. He picked up the standard and placed it on the very battlements of Hell, warned sinners, and entreated Christians to move on to victory, and saints to fight to the finish.

The messages of Bro. Ellis were pointed and full of fire and his teachings inspiring and an incentive to holiness. The Hunsbergers brought glory down on the camp through their well chosen duets and playing on instruments and were greatly used of God. May God's blessing richly rest on them all as they move on to other camps.

Preachers came in from far and near and helped to shout the battle on. Bro. Noble and wife of R. I. were greatly used of God, and was willing to pay well for the privilege. Many were the souls who left their sins, burdens and doubts at the altar, and prayed through to victory. There was a real shout in the camp. Rev. C. W. Troxel, on furlough from China, brought the message on Missionary Day. It was encouraging to hear how the work is moving on \$500.00 was pledged for the support of Bro. Bishop, a missionary on the field. Jennie D. Hodges.

## CAMP MEETING AT RED ROCK.

The fifty-fourth annual camp meeting at Red Rock closed Sunday evening, July 8th with people at the altar all of whom responded to Reverend Charles Babcock's invitation at the close of a remarkable sermon in which he is so gifted.

The workers this year in addition to Brother Babcock was Rev. W. G. Nixon, of Detroit. Brother Nixon is not only a pastor of one of the largest churches in the city of Detroit, but is also one of the great camp meeting preachers of the country. This was his first visit to the Northwest. He endeared himself immediately to the Red Rock people so much that he and Brother Babcock were invited back as the workers in 1925. Saturday morning just before Brother Nixon preached he received a tele-

gram from Mrs. Nixon telling him of the serious sickness of their son, Joyce, which necessitated his leaving the camp Saturday evening with the prayers and God-speed with him. We have since received word that his son is out of danger and by prompt attention which was rendered avoided a serious operation.

This was the fourth visit of Brother Babcock to Red Rock and the people decided to have him again. The Lord certainly blessed his every message. There was a tenderness and sympathy for our much loved brother as this was his first visit with us since his precious helpmate had been called to her reward. He was to have been with us a year ago but on account of the sickness of Sister Babcock he was unable to do so.

Brother Will Yates led the hosts in song. Some way our Brother Yates can draw the singing out from the Red Rock people to such extent that they unanimously invited him back to be the leader in song for 1924.

Reverend G. G. Vallentyne, pastor of Park Avenue M. E. Church, Minneapolis, drew large audiences in his 8:30 Bible reading. We have heard many Bible expositors but our own Brother Vallentyne is able to present the truth with such clearness and preciseness that one leaves this morning service feeling that they have really received a spiritual feast.

Mrs. E. O. Rice gave excellent service in charge of the children's meeting and also provided speakers for the young people's meetings as well as rendering valuable assistance at the piano. The Board also invited Mrs. Rice back for 1924 to take charge of the children's meeting.

Bishop William Oldham, of South America, was with us for four days bringing six strong, helpful and profitable addresses. The Sunday morning address was a missionary one, and the people responded by placing \$900 in cash in his hands for Brother Will Huff's work in South America, as the Bishop stated that they would use \$500 of the money to purchase a tent for Brother Huff to be known as the Red Rock Gospel Tent. In addition to this we raised the amount asked for expenses, namely \$5,000.

Dr. John Paul, president of Taylor University and Rev. Thomas C. Henderson are the engaged workers for 1924. E. O. Rice.

## IN THE BATTLE.

We are in the battle at Ceres, Va., and the prospects are bright for a good meeting. We have larger crowds, and there is more interest at the beginning of the meeting than there was for several days last year. A backslider was reclaimed on Monday, and on Tuesday morning three were at the altar and prayed through until the burden was rolled away, then with smiles through their tears they greeted the Christians who have been laboring and praying for the meeting. Monday night five more were at the altar, seeking and praying in earnest; the meeting closed and still they remained; most of the congregation remained, too. It was nearly eleven o'clock before the last one felt the consciousness of his sins forgiven, then there were shouts, sobs and handshakes and songs of victory. Reluctantly the people left the church and wended their way over the mountains to their homes.

Yesterday was another blessed day, the altar was full, and three others received pardon last night. This is a great field to labor in, and there is a great need for a revival, the church is weak and most of the people had gotten out of the habit of going to church, or even sending their children. The majority of the parents living in this valley do not hold any church relation nor profess to be Christians. That creates an atmosphere here that is not conducive to the best interests of the young people of the community. After our meeting last year a Sunday school was organized; they had not had a Sunday school for years before, and last Sunday we were delighted to note how well organized and how well conducted it was. At the beginning of the meeting last year there was not a member of the church under twenty-five years of age; now some of the most active leaders in the Sunday school and church work are the young people converted during the meeting. The revival last year was not of the mushroom type, and not as much was accomplished as was hoped but seeds were sown and have brought forth fruit during the year, and has made it possible for a greater revival this year. The church was strengthened, and the moral tone of the whole community has brightened since the last meeting. It is a pleasure to labor among a people a second time when such permanent results were previously accomplished. We go from here to Dothan, Ala., and from there to Meridian, Miss. We shall be glad to hear from any one desiring our services for revivals this winter and next summer. Sidney W. Edwards.

The Sixth Edition of "The Way of the Cross," by Dr. J. Gregory Mantle is nearly exhausted. Paul Rader calls it "a wonderful book," and recommends it as a text-book on the subject with which it deals. You will do well to order a copy at once from *The Pentecostal Publishing Company*. Price \$1.50



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England who is thrusting upon us her shiploads of liquor and encouraging lawlessness in this country. And they are the people who will not consent to be slapped in the face by the people of England or any other country. Your rum-runners are no doubt making some money, but they are turning countless millions of the very best people of this nation, who have believed in and plead for, the best possible relation between our great countries, into indignant enemies of Great Britain.

None of us on either side of the Atlantic have forgotten the Tea Party at Boston Harbor and what followed. We are the great-grandchildren of the men who threw the tea overboard. We have inherited their spirit. We do not want Great Britain to interfere with our laws forbidding the liquor traffic. There are countless millions who would rejoice if our government should order our warships out and shoot into fragments every British ship plying along our three-miles limit with liquor to assist smugglers and bootleggers in the violation of our laws. These ships, laden with liquor, flying the British flag, is an open insult to a great sober, intelligent, Christian people. If this sort of thing is continued it will produce an uprising that will endanger the friendship that ought to exist between these great countries. We earnestly appeal to men like yourself to use your influence to stop British subjects from working in harmony with the lowest and most lawless element in this nation, to trample upon and disparage our prohibition laws.

In closing, I will give you some figures to show that prohibition does prohibit, and that the Volstead Act has brought to this nation incalculable blessing. Careful statisticians have been able to gather the following facts: In the state of Massachusetts in 1917 with saloons there were 129,455 arrests for drunkenness. In the same state in 1921 without saloons, there were 59,585 arrests for the same cause. Considerably less than one-half of arrests for drunkenness without saloons.

In Pittsburgh in 1917, with saloons, there were 3,970 arrests for drunkenness; in 1921, without saloons, there were 934 arrests for the same offense.

In Cincinnati, Ohio, 1918 with saloons there were 14,070 arrests for drunkenness;

in the same city in 1921, without saloons, there were 500 arrests for drunkenness.

The official report from six of the great cities of the nation, namely, New York, San Francisco, Los Angeles, Portland, Detroit, and Des Moines, shows that in this short period of time a decrease of arrests for drunkenness of 49,201. So you see that in a very short period of time there is a most marvelous change for the better.

I have been traveling at large in these United States for the past thirty years; when the country was cursed with the open saloon, men under the influence of intoxicating liquor could be seen at almost any time, especially at night about the great depots, and in changing trains from one point to another. Now I sometimes travel thousands of miles, passing through various states and cities without seeing a single person under the influence of liquor.

Judge Gemmell, of the Municipal Court of Chicago, after a careful investigation of the police reports of the largest cities of the country, says that the decrease in arrests for drunkenness in the United States is at least 600,000 a year.

Within ninety days after the State of Indiana went dry the county commissioners closed the work-house in the city of Indianapolis because they had fewer prisoners confined in the institution than there were officers employed to take care of the institution. The city of Cincinnati, a place of something near 500,000, has also closed its work-house. The General Hospital of Philadelphia, one of the largest institutions of its kind in this country, in the year 1918 with open saloons, treated 2,326 alcoholic cases; in 1920, without saloons, the same institution treated 700 cases.

We had in this country three large institutions treating alcoholic patients. The Neal Institute, the Keeley Institute, and the Washingtonian Home. There were 68 of the Neal Institutes in existence for twelve years before prohibition went into effect, and they treated 125,000 patients. This was when we had open saloons. Since we voted the saloon out of existence every one of these Neal Institutes have closed for want of patients.

There were 50 Keely Institutes in existence; only twelve of these are now running, and they, instead of being large hospitals, are mostly in dwelling houses. The Washingtonian Home had 995 patients in the year 1917, with saloons; since prohibition its doors have been closed.

The prosperity of the country, the saving of money, the building of homes, and the increased deposits in savings banks under prohibition laws, is something marvelous to contemplate. Take for example, the city of Denver with something like a half million population. Within thirty days after the closing of saloons the banks of Denver reported that savings accounts had increased more than \$600,000. And at the end of the first year there had been opened up in the banks of Denver nearly 20,000 new saving accounts, and an increase in bank deposits of something more than \$29,000,000. The treasurer of one of the largest banking companies in that city, has said they ascribe 80% of this increase to prohibition. The controller of currency in this nation states that in 1921 there was an increase of 623 mutual savings banks. There was also an increase of 173,933 depositors, and deposits amounting to \$388,336,000.

It is quite impossible to calculate the moral benefit which has come to our country through the abolition of the saloon. In time this will be seen more plainly in healthier children. It will have a decided effect on the number of children born, free of the defects inherited from drunken parentage. Of course, we have had the aftermath of crime which follows immediately upon every great war, but we are on the high road to sobriety and all the blessings it brings with it.

There is a feeling throughout this nation that England, a great country, we would be glad to love and cultivate with the most friendly feeling and good will, is jealous of our growth and prosperity, and that she is disposed to interfere with our prohibition movement, and there is arising among this great good class of Christian people, the bone and sinew of the moral and spiritual life of these United States, a spirit of resentment against Great Britain. It will continue to grow and will become something serious if your people continue to interfere with our prohibition laws, and if this sort of thing continues, there is certain to come a serious day of strife and retribution.

## Evolutionists In Trouble.



HE states of Oklahoma and Texas have passed drastic laws against the teaching of skeptical evolution in the public schools, and rightly so. If the evolutionists are quite sure of their theory and believe that the welfare, the progress and the salvation of the race depend upon the spread of their doctrine and its general acceptance, let them be willing to suffer for their cause, to give their money, their time and their lives for the propagation of their theory.

Up-to-date, evolutionists have not made any large contribution to the moral and spiritual life of the world. No evolutionist has been a great evangelist, a successful soul winner; so far, we find that the men and women who are the moral and spiritual salt of the earth, and the great evangelistic forces, are very firm believers in the Bible account of creation.

It is quite amusing to read what the howling evolutionists say, and by the way they are howling throughout the nation suggests that they have something of the wolf nature yet remaining with regard to the faith of orthodox Christians. They insist that we believe that the creation of the universe was some sort of instantaneous process. They have dropped the word *growth* and would make it appear that those who believe the Bible do not believe in any such thing as growth. This is entirely untrue.

There is no hint in the book of Genesis that our globe was brought into existence by the waving of a wand or in a moment of time. The Bible says, "In the beginning God created the heavens and the earth." When the "beginning" was, no one knows, and how long the processes of creation went forward, no one can tell. The second verse of Genesis says, "And the earth was without form and void." That is a very clear statement that it was in a very unfinished state compared with its present condition.

The evolutionists are inclined to ignore these biblical statements and think they have produced proof contradictory to Genesis when they pile up their figures telling of the ages of earth strata. It makes little difference how many millions of years he claims certain rocks or shells have been in existence. "In the beginning" is far enough back for any one of us to go, and the Bible is perfectly safe so far as calendar and the number of years are concerned.

The present-day evolutionists have shied a long ways from Darwin. They used to insist that we swallow Darwin's ape whole, hair and hide, tail and all. Now they have taken quite a different position. Give them time and as they dig about the earth, crawl into caves, and muss over old bones, in the course of years they may come to the conclusion that they are all the descendants of Balaam's famous saddle animal.



For the present, we insist that the evolutionists build their own schools, endow their own colleges, establish their own theological seminaries and furnish the plaster Paris at their own cost to manufacture monkeys and apes from various and sundry bones they may happen to pick up, to prove that man's ancient ancestors were mere animals.

We believe the time has come when every state should do exactly what Texas and Oklahoma have done, and when Christian people everywhere should go on a glad, positive, unrelenting money strike against all the skeptical schools of the country. Let us hold to the Bible, keep faithful to God, keep our saving faith in Jesus Christ, and be sure we give no money to support conceited skeptics who, while they claim to be devout, seek by every possible means to destroy the faith of the rising generation in the eternal truths of God's Word.

### Remarkable Progress.

The readers of THE PENTECOSTAL HERALD have manifested a great interest in the new Theological Building in Asbury College. Scarcely a day passes without inquiries, expressions of interest, and contributions toward the completion of the new building. The contract has been let for the roofing and the workmen will perhaps be engaged in placing the roof on the building by the time this notice comes to our readers. The progress, considering labor conditions, the difficulty in securing brick masons, and much rain, has been quite remarkable.

It had not been our expectation to complete this building until quite late in the fall; it now seems that a number of rooms will be completed before school opens. It is large, handsome, commodious, and will be a splendid addition to the college plant. One thing for which we feel profoundly grateful to God and our friends, is the fact that up to date, we have not gone in debt one dollar. We have been able to settle with our workmen every week, and our remarkable business manager, Dr. Clark, has been able to buy the materials at a reduction by paying spot cash.

One of the very large items of expense will be the plastering and finishing lumber. We shall be most grateful if the friends of this great work will respond at once, and liberally, for this finishing work. With a little army of workmen the weekly payroll will be large, and we shall need a stream of contributions in order to go forward on a cash basis to the completion of the building.

What is the greatest menace of today? A popular skepticism which claims to be religious, but at the same time, is undermining and completely destroying evangelical saving faith. This skepticism is busy in its fearful work in the livery of the church. What is the greatest need of today? A Spirit-filled, well educated, zealous ministry, combating false doctrine and preaching with power from on high the gospel of the Lord Jesus Christ. Help us take care of, educate, and send forth a mighty host of consecrated young preachers to proclaim a pure gospel.

H. C. MORRISON.

### A Most Interesting Character.

Rev. D. J. Bunce, of Des Moines, Ia., is one of the most interesting old soldiers of the cross one will meet in the entire circuit of the summer camp meetings. Dr. Bunce is now in his 86th year, is a man of powerful physique, considerably over six feet high and built like an athlete from crown to toe.

Dr. Bunce was in his younger days a great horse fancier. He was one of the most successful veterinary surgeons in all of his part of the country, and for many years a race horse gambler and heavy drinker. He was a man of wide influence. His friends loved him and his enemies feared him. He was far from the way of righteousness and a most unlikely convert to Christ.

At the close of a night of carousal he became suddenly convicted of his sins. His whole heart revolted against his wicked life and he was at once a deep penitent and an importunate seeker for salvation. He cried mightily to God for forgiveness. His family and friends were frightened at the terror which had seized upon him and the abandon with which he sought after mercy. His conversion was clear and powerful. The change was marvelous indeed. At once he became a most zealous Christian and an indomitable worker for the salvation of souls.

Dr. Bunce was soon licensed to preach and for many years he was a flame of evangelistic fire. He sought the fulness of the blessing and received a powerful baptism with the Holy Ghost in sanctifying power. He went forward with greater zeal for Christ and greater love for souls. We are quite safe in saying that many thousands have been led to repentance and brought into full salvation through the earnest ministry and faithful testimony of our beloved Brother Bunce.

A few years ago the Doctor wrote the story of his life. It makes remarkably interesting reading, and we most heartily commend this book to our people. The title is "From the Gambling Table to the Pulpit." I believe the price is \$1.00. Write to Dr. D. J. Bunce, 1330 31st St., Des Moines, Iowa. I am sure if you get this book and read it you will be both entertained and profited.

Faithfully,

H. C. MORRISON.

### CHRISTIAN PERFECTION.

(Continued from page 5)

said the 'little foxes spoil the vines.' No doubt the big foxes couldn't get in, but the little ones ate the vines so they were as completely without grapes as if the big ones did it. Story,—sow kept out of sweet potato patch,—little pigs got it. The reason little pigs eat so much is because they are trying to make hogs of themselves. A lawyer in Minneapolis made me a check for ten dollars for that story. I haven't been clear out of patience for thirty-three years. I've gotten very close to the bottom. I had to get down on my knees and say, "O Lord, please send me a carload of patience by lightning express, with charges prepaid. I want to use some right away when it arrives." A patient Christian is the most beautiful thing in the world. An impatient Christian is the saddest sight. You can't get a stock of patience tonight that will never fail. You've got to get on your knees and get a fresh supply. I have met some people who were truly sanctified and a year later lost out. They had been trying to live twelve months on what they got at one time. I've been criticised ten thousand times these forty-three years for laughing when I'm preaching, and I'll keep right on. "Bud Robinson is a curiosity. He says he can preach on the most serious subject and laugh." That fellow could stand up and his shadow would turn cider to vinegar.

"Make you perfect in every good work." Heb. 13:20-21. Perfect work.

"For the perfecting of the saints." Eph. 4:11. If God's people would get what they need, it would be such a blessing; it would convert sinners. If one member of a church is good and one bad, the sinner looks at the bad one.

Do you enjoy down in your heart the experience of perfect love? Sister, you don't want him to share his love with Jenny Smith or somebody else. You know Jesus loves you perfectly. How do you love him? He may have some place in your heart, but has he first place? Listen, beloved, either you've got it or you haven't got it. If you have it, keep it at any cost. If you haven't got it, get it at any cost. Why do so many people commit suicide? Because life isn't worth living to them. Have you got it?

### Uplifting Wings.

Mrs. H. C. Morrison.



AVID gave vent to his longing for solitude and quiet when he exclaimed, "Oh that I had wings like a dove; then would I fly away and be at rest."

Of course, this could not be appreciated nor understood by one who is only happy, or seemingly so, when they are in the giddy, worldly throng; to the one whose enjoyment comes from associations with the world and its excitement. But to the heart that sickens with the sin and unrest and emptiness of it all, there comes a longing to be far from the maddening crowd and be alone with self and God.

We hear people talk of being lonesome, but to those of us who are pressed upon every side by the responsibilities and duties of a busy life, it is a privilege, indeed, to have some moments alone; times when we can read, and think, and pray and commune with the Master who, when on earth, stole away from the jostling crowd to commune with the Infinite. He also had consideration for his disciples, for he tenderly invited them to 'Come apart and rest awhile.'

There is a place where we can rise above the turmoil and strife of this world. We may truly be *in* the world, but not *of* the world. To be with God is to have more than all the world can offer; to be without him, is to know only unrest and emptiness. It matters not how dear our friends and loved ones are, there are times when they cannot meet the longings of the heart nor grant the satisfaction that comes from communion with the Infinite. It is a wonderful thought that God created man to be his companion. Only he can fill the aching void of our being and make us to realize that "all our springs are in him."

But, it is to the one who has been touched by the hand of affliction and sorrow that the Divine Presence means most of all. It is when the things of time *fail* us that we need HIM who is sufficient for every trial and affliction. Paul and Silas in the jail at midnight were not lonely, but rejoiced in the fact that God was with them, and that made the prison a heaven to them. "A prisoner of Christ Jesus," Paul declared himself to be, and while he suffered in the body his spirit flew everywhere with wings of pen and tongue. Madame Guyon said the walls of her cell looked like diamonds; and while caged in body her spirit was soaring among the sunlit hills of God, rejoicing in One who was able to deliver her from captivity; not by taking her out of the dungeon physically, but by lifting her into a realm of spirit freedom and glorious liberty. Men may bind the body but they cannot bind the soul. It is said that birds sing best in cages, and that the sweetest songs are those which have been mellowed by the touch of sorrow.

Dear Reader, when trials press upon you, when the way seems hedged and the day is long and dark, try using the wings of faith and prayer, and see to what heights God will lift you, and how safe you will be under the shelter of his providential love and care. We know so little of his *abounding* grace because we have been so slow to test his resources. He has promised "never to leave us nor forsake us," and the comfort of his presence should make us to rise above the torturing nettles of daily life and rest in him. What a privilege!

"Thou shalt not want for company,  
Nor pitch thy tent alone;  
The indwelling God will go with thee,  
And show thee of his own."

You are interested in our Lord's return. Get "The Blessed Hope," \$1.50, and "The Renewed Earth," \$1.50.



## OUR BOYS AND GIRLS

Dear Aunt Bettie: May I come with this quotation? I wonder how many can tell where it is found? "Like as a father pitieth his children, so the Lord pitieth them that fear him." I want to tell you a story about a little Indian girl and her father. This little child had become educated and found the Savior, but her life was fading away. One day she said to her father who was not a Christian: "I wish you would take me down to the little brook where I used to play." The father took the little girl in his big strong arms and carried her to the brook. And while she beheld the reflection of the big blue sky, and of her own sweet, sad face, he gazed far away. She looked up and saw a tear steal down his rugged face, and said, "Father, won't you pray?" But he said, "No, my child." She dearly loved her father who had been so good and kind to her, and it nearly broke her little heart to think that her father would not ask Jesus to save him, and that she soon would have to leave without seeing him saved. With tears in her eyes she said, "Oh father, won't you pray to Jesus for yourself and little girl? Just this one time, and I shall never ask another favor of you?" He said, "My little daughter, I can't pray for my heart is hard towards your God who wants to take you away from me." She said, "Oh father, Jesus loves me so much and I love him so much. He is preparing such a beautiful place for me up there; and he wants to prepare a place for you right near your little daughter, where we can always be happy together. Dear father, I have been praying for you but I am going away soon and who shall pray for you then? I would love to tell Jesus when I meet him, that you love him and are praying to him. Then I know that he will let me help fix your home so it will be lovely and beautiful when you come. And I will open the door and run to meet you for you know I won't be sick up there, I would be so happy, even now, if I could go to Jesus and tell him that you love him." With eyes full of tears he kneeled embracing his little daughter and poured from his heart such a prayer of repentance and confession to God that he soon found the same sweet love and friendship with Christ of which his little daughter had told him.

Dear loved, God so loved us that he gave his only Son that we might have eternal life. Jesus Christ left his beautiful home in glory and came to this dark heathen world to suffer the penalty that was to pass on us for transgressing the divine law. Though he was despised of men and, in his greatest necessity forsaken by all, how we praise God for this great gift of heaven. Satan has had control of this territory for so long a time that he is fighting hard, unwilling to relinquish his hold, but our God is mighty to the pulling down of the strongholds of the evil one. Satan is the slanderer, the liar and in time of testing he especially tries to make our feet slip from the stepping-stones through the "slough of despond," these stepping-stones are the precious promises of God in Christ given to needy sinners. Do you read your Bible every day? Do you pray earnestly every day? The Holy Spirit will convict those darkened hearts and cause them to realize their lost condition and their need of a mighty deliverer.

Esther Killebrew.

Dear Aunt Bettie: It has been so long since I have visited you and the cousins that perhaps you have forgotten me. Yet nevertheless I still remember the good old Pentecostal Herald, and the good I get from reading it. It is so very seldom I see a letter from the dear old state of Maryland that I often wonder what all the cousins from this state are doing. Well, let us hope that there are just as many Christians here even if they don't write so often. I suppose some

of you have heard of or perhaps seen Rev. Rines the great cartoonist. He is coming to the Vale Summit M. E. Church, and all are hoping to hear some very interesting gospel preached. Now of course it is all interesting, but then some preachers we have bring it so much plainer to us, than others. We held our "Children's Day Program" last Sunday evening and had a grand success. I just wish all the cousins could have taken a part in it. So dear cousins, just stop and think of what a glorious "Children's Day" we will have in heaven some day, for old and young will all be as children of God. We should be so thankful for these promises that God has given us. I cannot imagine how many that read this paper would like to be missionaries, but I, for one, would just love to be a missionary and go to India or China and tell to those people who thirst for the gospel of Jesus Christ, the wonderful story of Jesus and his love. Oh I just think that must be glory to be able to bring so many souls to Jesus. As I don't see any way to become one of these I am going to try to be a home missionary and hope that others will see good in my life and turn and live for the Master who loved them enough to come down to earth, suffer and die upon the cross that we poor sinful creatures might be saved from an eternity of torment. Christian friends, let us try and prove more faithful and may God give us all more strength and grace to work for the upbuilding of his kingdom. Well, Aunt Bettie, I fear that my letter is getting too long and I don't want to take up so much space. If any one cares to write to me I would be glad to have them do so, and will answer all letters received. I suppose most of the cousins remember me for I haven't grown one bit in the human size. I am five feet tall, weigh 103 pounds, have blueish-gray eyes and dark hair. So there, that is quite a description, don't you think? May God bless you all is my prayer. Bye-bye. Estella Perry. Box 28, Vale Summit, Md.

Dear Aunt Bettie: I am a little Texas girl and would like to join your happy band. I enjoy reading the Boys and Girls' Page. I am nine years old, have yellow hair and blue eyes. I am a member of the Methodist Church and like to go to Sunday school. Since school is out I have lots of fun riding my bicycle. My little cousin has a bicycle too and we have lots of fun riding together. I live in East Texas but my mother is going to teach out on the Plains next winter and we are going to move out there. I hope I will like West Texas as well as I like this place. I would like to hear from some of the cousins. My address is Hughes Springs, Texas. My grandmother takes The Pentecostal Herald, and she enjoys reading it. Enid Carter.

Dear Aunt Bettie: May I enter for a chat? I am eight years old. I wonder how many read the Bible daily? I do. Once a little girl was riding on a train and the conductor came along collecting tickets. This little girl didn't have any ticket. He asked, "Who pays your fare? and where are you going?" She says, "Doesn't this railroad lead to Heaven?" He answered, "I think not. Why did you think so?" "Why, sir, before mama died, she used to sing to me of a heavenly railroad, and that Jesus paid the fare for everybody, but nobody sings to me now, so I thought I would take the car and go to mama. Mister, do you sing to your little girl about the railroad that goes to Heaven? You have a little girl, haven't you?" He replied, weeping: "No, dear, I once had one, but she died sometime ago, and went to Heaven." She said, "I am going there and I wish you would go with me. If you love Jesus I know he will let you in with me when we get there." She was sleepy and laid

down on the bench, and said to the conductor: "Will you wake me up when we get there, so I may see mama, your little girl, and Jesus?" He answered very tenderly, "Yes, dear angel, yes, and God bless you!" Turning her eyes upon the conductor she said, "What shall I tell your little girl when I see her? Shall I say to her that I saw her papa on Jesus' railroad?" By this time all present were weeping, and the conductor kneeled by her side and gave his heart to Jesus. Frances Killebrew. Route 2, Big Rock, Tenn.

Dear Aunt Bettie: I will try and write you all again. What have you all been doing these days? I was about fifty miles from home yesterday, and went to a Memorial meeting where papa used to serve as pastor, and they took the picture of the cemetery and the people. We had a real nice time. I play the organ in Sunday school and church. I haven't missed any from Sunday school yet, and hope I will not have to miss. My father is pastor of two fine churches and I go with him sometimes. I am thirteen years old. Gracie Bryant. Ararat, N. C.

Dear Aunt Bettie: My mother and father take The Herald. I am twelve years old. My birthday is April 27. I was in the fourth grade last year. I go to Sunday school every Sunday. I have one brother. I have some pet kitties and chickens. My kitties are blue; the chickens are yellow. My father is a fruit grower. I've blue eyes and light hair. I like to play the organ. I like flowers. I live on the farm with my uncle. Dorothy V. Bowers. Salem, Ind.

Dear Aunt Bettie: Will you please admit a little Georgia girl into your happy band of boys and girls? I have been a silent reader of your paper for quite a while. I see there are not many boys and girls that write from Georgia. We must wake them up and get them to write, for I know we all enjoy reading their letters. I am 56½ inches tall and weigh about 85 pounds. I have gray eyes, nearly black hair, and light complexion. I am 11 years old and am in the seventh grade at school. My teacher last term was Mr. H. C. Flanagan. I was in the seventh grade last term, but will be in the eighth next term. I have two brothers nine and almost two years old. I have one sister nine years old; the boy and girl both nine are twins. Hoping to see this in print, I will close, for fear Mr. W. B. will get my letter. Mildred Callan. Norman Park, Ga.

Dear Aunt Bettie: With great pleasure I write to you. Will you let a little boy in Russell join the happy band of boys and girls? I was eight years old June 20. I am promoted to the 3rd grade. My teacher was Mary C. Locke. LeRoy Hoffman. Russell, Kan.

Dear Aunt Bettie: I may be a little older than some of the cousins but I am sure they don't love The Herald any better than I do. My age is 35. I belong to the Methodist Church, South. My aim is higher ground. I expect heaven to be my home some sweet day. Remember me in prayer. Mrs. Emma May Havicus. Corinth, Ky., Rt. 2.

Dear Aunt Bettie: Here I come to join your happy band of boys and girls. My father takes The Herald, and I enjoy reading it very much. I go to Sunday school at the M. E. Church every Sunday. My teacher is Mr. Landors. I like to go to school. I am in the 5th grade. August 16 is my birthday. I have two sisters, four brothers, and one brother in heaven. Elmer Hoffman. Russell, Kan.

Dear Aunt Bettie: This is my second letter to the Girls and Boys' Page. I have dark brown hair, gray eyes and fair complexion. My birthday is November 26, and my age is between 10 and 15. To the one that

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PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

guesses it I will send a long letter. Answer to Marian. Stull's question: Noah was seven years building the Ark. Alla L. Eubanks, I guess your middle name to be Lilian. If right, send me a card. I will study the 8th grade next session. Guess I will go to an agricultural school next term. I wish to see this in print.

Beulah Lee Kenimer. Route 2, Sparta, Ga.

Dear Aunt Bettie: I love The Herald and try to get it into many homes as I can, for I think its influence is doing much for the uplift of its readers into a higher life. I am so glad to read of so many of the children leading a Christian life. I am a member of the M. P. Church and go to Sunday school every Sunday. I am interested in the lessons from the Old Testament telling of the experiences of those who lived in those times whose experiences are told to teach us the difference between good and bad ways of living. I belong to the missionary society, the W. C. T. U. and am so anxious for prohibition to stay with us as well as to become world wide. I do not go to the movies and do not like the funny papers which distort the human form and feature and teach nothing inspiring that appeals to me. Essie Hadden, I answered your letter and sent it to the address you gave, but it came back to me. I was glad I sent the return address so I knew you did not get it. Write again. Wishing success in The Herald and love to you and the children from Mary S. Hudson.

Dear Aunt Bettie: How are you and all the cousins? I thought I would write to you because I haven't written to you in a long time. I sure do enjoy reading the Boys and Girls' Page. Our school was out the end of this week and I sure was sorry. I am 12 years old and I am promoted to the 5th grade. I have two sisters and two brothers. I have not good health and I didn't make my grade as fast, and I want you and all the cousins to pray for me. Willie Compton.



## Why Take Laxatives?

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Nujol is used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

## FALLEN ASLEEP

HELMS.

Joseph S. Helms was born October, 1857, and passed into the great beyond June 27, 1923. He was for thirty years steward in Centenary Church, Bleckley County. He was a man of honor and respect in his community. At the time of his death he was president of the State Bank of Cochran, besides holding places of esteem in his community. Bro. Joe Helms was one of those rare souls that was unobtrusive and unassuming, but a nobleman in character. He loved his church and the pastor. The pastor who served him knew that he had a warm friend in him. He was faithful to his church, his home, the school, and the entire community.

His going away will leave an empty place that cannot be filled. Yet the impress of his nature and bearing will never be forgotten. He was an upright citizen and a believer in the right things. His word was his bond. As his pastor for years, the writer counted him among his best friends. Surviving him are three daughters and one son, and the faithful wife. He was laid to rest in Cochran, July 28. A good man is gone, but never to be forgotten.

Thos. F. Waller.

### A NEW BOOK ON HEAVEN.

"A New Vision of Another Heaven" is a new book by Evangelist Lewis who contributes to the columns of this paper. This book has been read in manuscript form by some of the best critics who pronounce it "different," "unusual," "inspiring," "comforting," etc. One reader says, "I never can again grieve for any loved ones who have gone ahead after reading this book." The book answers some of the most interesting problems of the Bible student, and in a new way, yet is biblical from start to finish. Fleming H. Revell Co., New York, accepted the manuscript largely on the endorsement of The Pentecostal Publishing Company, and we have volunteered to handle the book. It is called "The last word on heaven." You doubtless will want it, and we shall be glad to furnish it to you. The price is \$1.25 per copy, bound in clothboards.

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### YOU HESITATE.

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## INTERNATIONAL ASSOCIATION.

The International Association of Women Preachers will hold its annual assembly August 28 to 30 at the Chicago Training School, Chicago, 4949 Indiana Ave. Miss Madeline Southard, Winfield, Kan., is president.

Miss Southard said today that there were eight church denominations represented on the program and that there are sixteen denominations in the Association.

The Rev. Victoria Booth C. Demarest, Chicago, is a grand-daughter of William and Catherine Booth and she will speak on "The Virgin Mary." The Rev. Stella B. Irvine, Riverside, Cal., who is the national and world superintendent of the Sunday School work for the W. C. T. U., will speak on "Women Preachers: Why?" Miss Culla J. Vayhinger, Upland, Ind., is in charge of the Americanization work for women in the Salvation Army in fifteen states. Her subject is "The Woman Preacher and the Outcast."

The Rev. Mary Lyon, Cleveland, Ohio, is secretary of Missionary work, Disciples of Christ, and will speak on "Women as Home Missionaries." "The Woman Preacher and the Child" will be discussed by the Rev. May E. Bullock, Dayton, Ohio, in charge of children's work of the Sunday School Board of the Christian Church. "Echoes from the Field" will be given by Miss Lee Anna Starr, Bellevue, Pa., of the Methodist Protestant Episcopal Church.

The Assembly will open August 28 at 6:30 P. M., with a fellowship supper and speeches by the Reverends Lulu C. Hunter, Chicago; Marie Burr Silcox, Nelson, Neb., and Blanche A. Sipes, Zenia, Ill.

On Wednesday, August 29, the assembly will open with divine worship in charge of the Rev. Iva Durham Vennard, Chicago, and at 9:30 there will be a business session and reports of officers. In the afternoon at 2:00 the Rev. Ella L. Kroft, Indianapolis, Ind., will have charge of the "In Memoriam, Mary B. Kuhl." At 2:40 P. M. the assembly will discuss "Organization for Evangelism" led by the Rev. Carolyn A. Hosford, Springfield, Mass.

"Echoes from the Field" will be given at 3:10 by the Rev. Lida Herrick, Lincoln, Neb.; Willia Caffrey, Spokane, Wash.; Jessie C. Monser, Decatur, Ill., and Lee Anna Starr, Bellevue, Pa.

At 7:45 addresses will be given by the Rev. Mary Lyon, Cleveland, Ohio, and Miss M. Madeline Southard, Winfield, Kan., on "Women, as Home Missionaries," and "The Ministry as a Vocation for Women."

On Thursday morning, August 30, the Rev. Nina Tasker, Bellevue, Mich., will have charge of the divine worship and at 9:25 there will be a business session and election of officers.

At two o'clock addresses will be given by Rev. May E. Bullock, Dayton, Ohio, on "The Woman Preacher and the Student." Culla J. Vayhinger, Upland, Ind., on "The Woman Preacher and Outcast."

In the evening at 8:15 "Women Preachers: Why?" will be discussed by the Rev. Stella B. Irvine, Riverside, Cal., and the Rev. Victoria Booth C. Demarest, Chicago, will give a paper on "The Virgin Mary."

Renew your subscription.

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### ITS COURSE.

The reorganized Taylor has no high school, though it has some sub-freshman courses. It is absolutely high grade and standard in its baccalaureate courses. Its teachers, university trained and selected as well for their great souls as for their scholarship, are not new; they are partners in the firm. It presumes to offer no graduate work but the M.A. degree in the theological major. Its collegiate department in theology, missions and evangelism is par excellence. Its opportunities in expression and classical and evangelistic music are the best.

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## REQUESTS FOR PRAYER.

J. F. C. asks prayer for his afflicted wife.

Pray for a sister and her husband that they may be healed.

Mrs. J. E. Mc requests prayer for her little girl to be restored to health.

Pray for Bro. Hodges and wife that they may be fully restored to health.

Pray that Brother Bond's eyesight may be restored.

Mrs. Abbie Lasley desires to be remembered in prayer for the restoration of her hearing.

A sister asks prayer that she may be guided in selecting a place of residence.

Pray for a Herald reader to be healed of stomach trouble.

Mrs. J. R. A. wishes her nervous system to be healed and asks prayer.

A lover of The Herald asks prayer that they may be restored to perfect health and the joy of full salvation.

G. W. S. is afflicted with enlarged glands and asks prayer for his healing.

L. S. wishes to be sanctified and healed and wishes prayer to that end.

Pray for a sister's health to be restored.

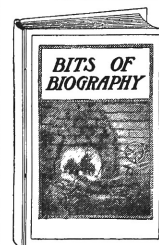
Pray for a young man who is in great spiritual need and is troubled with doubts.

A sister from Tennessee wishes prayer for healing.

Pray for a sister in the hospital that she may be saved and healed.

Mrs. R. asks prayer for her son to be delivered from false teaching and doubt.

Pray for the salvation of a brother and his family.



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## REPORT.

We have just closed another protracted meeting. We had two good days in the two weeks and both of those days were on Sunday. We had full houses on these two days. The Spirit of the Lord was upon the meeting, and we had a few good victories but they were all from a distance, some as far as 35 miles. We had just one convert in the neighborhood where we were holding the meeting, but thank God it was a live wire. If this meeting had been in some other community, with this young Pentecoster we might have seen something done. I wouldn't give one real live wire like that for 100 old church perverts, but this bunch was established so we run up the white flag and retreated to the next place to rub out another appointment on our slate.

John T. Hatfield.

## GOOD MORNING, NEIGHBOR.

By the way, if you want a weekly spiritual blessing from now until January, 1924, give me 50 cents and let me have The Pentecostal Herald sent to you. I can recommend it. Try this on a few friends.



## Sunday School Lesson

REV. O. G. MINGLEDDORFF.

Lesson IX.—August 26, 1923.

Subject.—Barnabas the Great-hearted. Acts 4:36-37; 11:19-30.

Golden Text.—He was a good man, and full of the Holy Ghost and faith.

Time.—A. D. 30 to 46, as nearly as we can get it. Acts 11:24.

Place.—Jerusalem and Antioch in Syria.

Barnabas comes into the sacred record after the manner of "Elijah, the Tishbite, who was of the inhabitants of Gilead." Elijah comes on the scene in Jezreel as suddenly as if he had dropped out of the sky; and the first we hear of the hero of today's lesson is that "Joses (Joseph in the original Greek), who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus." The inspired writers did not waste time with fine, eloquent introductions. They had more important work in hand. They just give us enough to let us know that Joseph was a worth-while man, by calling him Barnabas. He belonged to the tribe of Levi, and came from the island of Cyprus. The thirty-seventh verse turns a flood of light upon the character of the man. "Having land sold it, and brought the money, and laid it at the apostles' feet." That sounds as if he might have been familiar with the teaching of the Master as recorded in Luke 14:33,—"Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple," and that he took it literally. There was no half-way business with him. Christianity meant everything, and he threw his all into it. It looked like recklessness, but it was glorious; and God does not suffer such a man to go down. Barnabas would have ranked with such men as Bishop William Taylor and J. Hudson Taylor. They had nothing too good for Jesus, and never had so much that they did not give all. But in return they got all that God thought it safe to give men this side the gates of pearl.

Barnabas comes on the scene just one time between the last verse of Acts 4 and the last portion of Scripture in today's lesson. God has a strange way of hiding his men. He does not seem to have any respect for the wishes and methods of the critics. After the conversion of Saul of Tarsus, when he went up to Jerusalem and the disciples were afraid to receive him, fearing that he might be a spy, Barnabas—on hand at the right time—took his part, and told the brethren of his gracious conversion on the way to Damascus, and how he had preached boldly in the name of Jesus. Where Barnabas had been and where he came from we know not; but he was there in the nick of time, and did good service. His life is closely related to that of Saul of Tarsus (now known as St. Paul,) and we shall, in some measure, have to study both to get one; but we shall be the richer thereby.

The second portion of our lesson brings before us the persecution of the Church in Jerusalem, that resulted in the martyrdom of Stephen and the scattering of the brethren to the four

winds. It seems that the entire Church, except the apostles, was driven from the city. This may have been God's method of sending out evangelists, but one is at a loss to understand why the leaders were permitted to remain. In human calculation they would have been the first to go. Some of these fleeing ones "traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only," showing that they did not yet realize that the gospel was to go to both Jews and Gentiles; but God's plans and purposes were being unfolded.

Some of the best work of that terrible day was done at Antioch in Syria. Some of the banished men were from the island of Cyprus, and some from Cyrene in far away northern Africa. These made their way to Antioch and preached Jesus Christ to some who were known as Grecians. As Grecians was a term applied to people who were not Jews; it is perhaps true that they were already beginning to preach the gospel, not only to the Jews, but also to some of the Gentiles. However it may have been, there was a great time of salvation; for "the hand of the Lord was upon them; and a great number believed, and turned unto the Lord." The Church can endure all manner of persecution, if thereby the world may be saved. It takes war to make good soldiers.

"Then tidings of these things came unto the ears of the Church which was in Jerusalem." Few things are harder to hide than the news of a gracious revival of religion. We do not mean a "religious revival, but a revival of religion," as good Bishop Pierce of Georgia used to say; and there is all the difference here that one finds between froth and rock. They had had a glorious time of salvation in Antioch, but needed—as all churches do after a revival—a real teacher to instruct, strengthen and confirm the new-born saints in the "FUNDAMENTALS" of the faith. So the Jerusalem church sent brother Barnabas down to attend to this matter. In our day pastors are the men who should do this blessed work; but, sad to tell, many of them are but poorly prepared for the task. Such work calls for wise heads and holy hearts. Barnabas was a master in these particulars. He rejoiced when he arrived at his new charge, and saw the grace of God; the converts showed that they had salvation—they had quit playing cards, going to the theatres and dancing, etc.; so Brother Barnabas rejoiced over them, "and exhorted them all, that with purpose of heart they would cleave unto the Lord." Then follows the 24th verse which describes his qualifications for service, and tells what happened under his preaching. Strange that nothing is said of his degrees. We are not told whether he was a B. D., an M. A., a Ph. D., or a D. D., nor at what school he had won his honors. I doubt if he was even an LL. D. We are told simply that "he was a good man, and full of the Holy Ghost; and faith: and much people was added

unto the Lord." I am writing this to help some of my troubled brethren who are afraid to assert themselves because they have not had college and university advantages. Why, brethren, some of the most arrant fools in the world have strings of titles as long as your hand after their names. College education is good and greatly to be sought after; but for pity's sake let us quit bending our backs before a string of red tape. All the learning known to men (and that is not much) will not qualify one to preach Christ's gospel; but if he is full of the Holy Ghost and faith, the more sound learning he has the better workman he will be. The core of the whole matter is that the preacher be filled with all the fullness of God. With this, some very unlearned men have done great things for the world: without this, very learned men have been a great curse to humanity.

Barnabas became pastor of the Antioch church, and soon found himself in need of a junior pastor; but where was he to be found? A common sort of fellow would not do for the work he had on hand: he must have a real man; so he sets out to Tarsus in search of Saul. In those days it took men to preach the Word. The fellow who was looking for a soft job and big salary was—like the same sort of fellow today—not worth his salt. Barnabas found Saul and brought him back to Antioch, and then set him to work without having so much as a big blow-out in the shape of an installation ceremony. One almost wonders how the thing got started without having Bishop Peter come down from Jerusalem to deliver the ordination discourse. But they got along somehow, and taught much people. Sinners were converted to God, and the saints got wholly sanctified, and many were added unto the Lord. Let us have big doings, if we can, and bring out the lions for exhibition as often as possible, so that the world may not forget that they are still in the flesh; but in the name of Jesus Christ, let us get the people to God. We are fooling away enough time and money nowadays building fancy churches, building and endowing immense colleges and universities and theological seminaries, grabbing for titles and working for prestige to save two such worlds as ours, if the thing could be done that way; but we are not reaching the people. We need God. The world needs God. Our big churches have everything they need, except God.

The last four verses of the lesson tell a beautiful story about the coming of a famine, and the fine liberality of the Antioch church. Their charity and their social service were both splendid; but this sort of thing grew out of the spiritual life of the church. They did not undertake to make the train pull the engine, but let the engine pull the train. Of course they were old fogies, not at all up to date. Had they been trained in the methods of modern social service, they would have organized the little church to the last jot and tittle on those lines, and in a short time would have had all Jerusalem converted. Why not? Because God never does his work that way. He saves men and communities by way of Calvary, and in no other way.

I am glad they sent the two pastors to carry their benevolence up to the

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poor saints which dwelt in Judaea. That was proper; and it gave Barnabas and Saul a chance to study the needs of the people in those regions, as well as to secure a bit of new ammunition for the coming battles for the kingdom.

### ANNOUNCEMENTS.

Rev. E. L. Sanford has recently held a good meeting at Stone, Ky., which resulted in many being definitely blessed. He is now at Pikeville where he will hold forth until the early part of September.

Rev. J. M. Hively, pastor of the M. E. Church, South, Red Oak, Okla., desires to assist in revival meetings and will be glad to answer calls from those wishing such service. He has had 30 years' experience as pastor and some work in the evangelistic field. He has open dates in August and October.

Rev. Bud Robinson has been engaged to hold revival meetings in state of Wisconsin. It is desired that those who wish him for one night conventions in October in Wisconsin, address Rev. E. O. Chalfant, Danville, Ill.

The sixth General Assembly of the Church of the Nazarene will be held in Kansas City, Mo., Sep. 20 to Oct. 2, 1923. This is the quadrennial meeting of the Church of the Nazarene with delegates and visitors from the United States, Canada and many foreign countries.

Rev. A. S. Clark has been assisting Rev. Robert L. Selle in seven different meetings. Brother Selle speaks of him as a good, clear preacher of the Word, and his life is a living testimony of the gospel which he preaches. He is clear and strong on the doctrine of entire sanctification, good altar worker, and a good singer. They are now in a meeting at Elgin, Okla., with Rev. L. O. Jury, pastor, and will be co-workers in the Noonday Camp at Hallsville, Tex., Aug. 9-19. Bro. Clark has open dates Aug. 22—Sep. 16. Address him, Winfield, Kan.

Rev. William Kelley has just closed a splendid meeting at King's Mountain, Ky., in which four were sanctified, fifteen saved, and forty reclaimed. Rev. G. W. Wright is pastor of this church and stands foursquare for the truth as it is in Jesus.

Rev. James F. Austin, assisted by Rev. Rear, of Dayton, and Rev. A. A. Hanks, of Melvine, has just closed a two weeks' meeting at Parham's Chapel. While there were not many conversions, the Christian portion of the community received a new vision of the great blessings bestowed on those who follow Jesus closely and keep his commandments. God's people were strengthened and sinners were aroused. Bro. Austin is an old-time Methodist who preaches Bible



## General Holiness Convention

**CADLE TABERNACLE  
INDIANAPOLIS, IND.**

**September 11-16, 1923**

**Jonn Paul, Chairman Program Com.  
UPLAND, INDIANA.**

truths and not the new ideas that sinners may be saved and sail into heaven without true repentance. But while he preaches the truth, it is in love. We pray God's richest blessings on Bro. Austin and his work and that he may have great success wherever he may go.

Haynes and Sewell General Evangelists of M. E. Church South, have just closed one of the greatest revival meetings in the history of Leesville, La. These meetings were held under a large tent with Rev. L. N. Hoffpauir pastor M. E. Church, South. More than three hundred bowed at the old time altar. Married men and women made their confession; young men and young women acknowledged their sins—dancing, card playing, theaters and public bathing—and were restored to God and the church. These Evangelists go to Waco Texas, with Rev. Harry B. Thompson, M. E. Church, South, for further meetings.

The twenty-ninth annual Bible Conference of Winona Lake, Ind., August 17-26, under the leadership of the

Rev. W. E. Biederwolf, D. D., director, promises to exceed in talent and program the previous years of splendid accomplishments.

Two unique features are woven into the program for this year: a missionary hour, with speakers from all parts of the world, and an exclusive hour for ministers in charge of the great pulpites of two continents.

The array of exceptional talent includes the following: Drs. Hutton, Glasgow; Fletcher, London; Erdman, Princeton; Wishart, Wooster; Stone, Chicago; Bishop Hughes, Boston; Candler, Atlanta; Drs. Philpott, Chicago; Griffith-Thomas, Toronto; S. P. Long, Chicago; Landrith, Chicago; Robertson, Louisville; Kyle, Xenia.

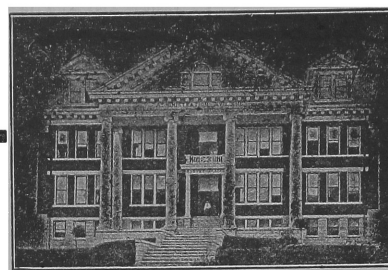
Visitors will find a rejuvenated, beautified grounds and an expanding institution rendering an increasingly large Christian ministry to the world.

This article is sent you by  
**Don Cochran, Publicity Manager  
Winona Assembly and Bible Con.**

Rev. L. E. Williams recently closed a successful meeting at Kuttawa, Ky., resulting in a number of conversions and sanctifications. He is in a meeting near Kuttawa where he will continue for some days, after which he goes to Janesville, Ill., to conduct a camp meeting. He will be assisted by Allan W. Caley, soloist and choir director.

**WANTED:**—An elderly woman to live as one of the family, to be paid weekly. She must be a Christian.

**Mrs. Emma Kendall, 604 E. Greenup  
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I have read with pleasure and profit the little booklet, "Jesus Loved Him," from the pen of Mrs. Eleanor Beard Hatton. The writer causes the "Rich Young Ruler" to stand before you as a real person, in a way that makes an indelible impression on the mind. She has brought together a consecrated imagination and a gifter pen in filling

in the missing details and sequel to the story as told in the New Testament, and the result is a most sympathetic and illuminating interpretation of this interesting incident in the life of our Lord. Order of the Pentecostal Publishing Co., Louisville, Ky. Price 15c.

**L. E. Wiggins.**

## ATTENTION YOUNG PEOPLE AND SENIOR WESLEY BIBLE CLASSES!

You are privileged to send delegates to the third Annual Summer Conference for Georgia Young People, Aug. 21-28, Indian Springs Camp Ground.

Held under auspices of the Missionary Societies of North Georgia Conferences, but inviting delegates from College Christian Associations, Student Volunteer Bands, Organized Sunday School Classes, Young Peoples Missionary Societies, Epworth Leagues, etc.

**Why Attend:** A federation of Wesley Bible Classes of the North and South Georgia Conferences will be organized Aug 21-28. Mr. Homer Thompson, Field Secretary for North Georgia Sunday School, and representative of South Georgia Sunday School Board, will have charge of this meeting.

**Credit Courses in Bible and Missions and Methods of Work.**

Courses on "Marks of a World Christian" and "Methods of Teaching" will entitle to credit on both Sunday School and Missionary Diploma at Nashville. Among the courses in Methods of Work will be offered this year, "Training Class for Church Scout Leaders," "Fourfold Program for Girls," "Story Telling," "Directed Games and Playground Work."



**Missionary Addresses** will be given by inspiring leaders, among them Dr. C. A. Hounshell, Dr. A. C. Zumbrunnen, Mrs. Steele, from the Board of Missions; Dr. W. J. Young, Emory University, Miss Alice Crone, Field Secretary for Florida Epworth Leagues. Rev. John Thomas, Korea. Miss Eva Bridges, Persia; Miss Mabel Whitehead, Japan; Dr. C. C. Jarrell, Augusta, Ga.; Mr. W. C. Little, Brunswick, Ga., and others.

**Music** under the direction of Mr. G. C. Baker, Emory Glee Club. Bring instruments.

**Student Government** organized by Miss Grace Allen, State University, Athens, Ga. Gatherings will be chaperoned by leaders from the two Conferences.

**Recreation** under the leadership of Mr. Fred Houser, Atlanta, Ga., assisted by Miss Mattie Campbell.

**Location:** The Camp Ground is one mile from the famous Indian Springs. Buy ticket to Floville, Ga., and address mail, Floville, Ga., care Camp Ground.

**Entertainment:** Board for seven days, \$9.00; \$1.00 registration fee. All delegates are asked to bring two sheets, one pillow case and towels.

For further information write

**Mrs. J. M. Glenn,**

Director of Young Peoples Conference, 217½ W. 32nd St., Savannah, Georgia.



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OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS' SLATES

**ADAMS, E. T.**  
Poplar Branch, N. C., Aug. 22-Sept. 2.

**ALLEN, HARRY S.**  
Macon, Ga., Sept. 2-23.  
Canton, Ga., Oct. 1-14.  
Home address, 810 American Blvd., Macon, Ga.

**ANDERSON, T. M.**  
Circleville, Ohio, Aug. 23-Sept. 2.  
Louisville, Tenn., Sept. 7-18.

**ASBURY COLLEGE GOSPEL TEAM.**  
Mansfield, Ohio, August 21-Sept. 3.

**AYCOCK, JAKETTE.**  
North East, Md., (camp) Aug. 10-19.  
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.  
Home address, Atwood, Okla.

**BAKER, M. E.**  
Open dates after middle of September.  
Permanent address, 914 W. 28th St., Indianapolis, Ind.

**BALSMEIER, A. F.**  
Open date, August 6-26.  
Ottawa, Kan., Sept. 6-8.  
Open date, Sept. 9-23.  
Kansas City, Mo., Sept. 20-Oct. 7.  
Home address, 1018 Fillmore, Topeka, Kansas.

**BAKKEE, J. H.**  
Mt. Juliet, Tenn., Aug. 5-19.  
Holmes Gap, Tenn., Aug. 19-Sept. 2.  
Baxter, Tenn., Sept. 9-25.

**BEIRNES, GEORGE.**  
Celina, Ohio, August 17-26.  
Kingswood, Ky., August 31-Sept. 6.  
Tobasco, Ohio, Sept. 7-9.  
Indianapolis, Ind., Sept. 11-18.

**BENJAMIN, F. H.**  
(Song Evangelist)  
Greenbottom, W. Va., August.  
Crown City, Ohio, September.  
Open dates following.  
Home address, Williams, Ind.

**BENNETT, GEORGE.**  
Hawesville, Ky., Sept. 19-Sept. 2.  
Hermosa Beach, Cal., Sept. 7-30.  
Home address, Hermosa Beach, Cal.

**BOND, S. J. AND ADA.**  
Cedar Hill, Tex., August 10-26.  
Lancaster, Tex., Sept. 15-25.

**BROWN, C. O.**  
Deutonia, Md., July 27-Aug. 25.  
Home address, Kingswood, Ky.

**BUTLER, C. W.**  
Lapeer, Mich., Aug. 13-21.  
Marengo, Ohio, Aug. 22-24.  
Gaines, Mich., Aug. 25-Sept. 3.  
Home address, 3219 Cedar Ave., Cleveland, Ohio.

**CAIN, W. R.**  
Wichita, Kansas, August 16-26.  
Springerton, Ill., August 30-Sept. 9.

**CALLIS, O. H. PARTY.**  
Kincaid, W. Va., Aug. 18-26.  
Huscher, Kan., Sept. 1-10.  
Indianapolis, Ind., Sept. 11-16.  
Lexington, Ky., Sept. 15-25.  
Hutchinson, Kan., October.  
Montgomery, W. Va., November.  
Warsaw, Ky., December.  
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

**CLARK, C. S.**  
Rittville, Okla., Aug. 12-26.  
Cleveland, Okla., Sept. 1-26.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 310 N. Broad, Guthrie, Okla.

**CLARK, A. S.**  
Canton, Okla., (camp) Aug. 22-Sept. 2.  
Home address, Winfield, Kan.

**CLARK, SCOTT T.**  
Burr Oak, Kan., Aug. 11-26.  
Address, Haviland, Kan.

**COLLIER, J. A. AND SCOTT, PAUL C.**  
Alabama City, Ala., Aug. 12-26.  
Address, 1917 Cephas Ave., Nashville, Tenn.

**CONLEY, PROF. C. C.**  
(Song Leader)  
Open date, Aug. 16-26.  
Open date, Aug. 30-Sept. 9.  
Home address, 284 E. York St., Akron, O.

**COPELAND, H. E.**  
Lansing, Mich., (camp) Aug. 16-26.  
Home address, 5258 Page Blvd., St. Louis, Mo.

**DICKERSON, H. N.**  
Inez, Ky., (camp) Sept. 20-30.

**DEAL, WILLIAM.**  
Dixonville, Pa., Aug. 26-Sept. 9.  
Worthington, Ind., Sept. 15-30.  
Home address, Ashland, Ky.

**DENAWAY, C. M.**  
(Song Leader)  
Toronto, Ohio, (camp) Aug. 16-27.

**DOSS, R. A. AND J. K. HICKS.**  
Adena, Colo., Aug. 19-Sept. 2.  
Address, Wilmore, Ky.

**ELLIOTT, P. F.**  
Owasso, Mich., (camp) Aug. 24-Sept. 2.

**ELLIS, W. E.**  
Jasper, Ala., Aug. 16-27.  
Calamine, Ark., Aug. 31-Sept. 9.  
Address, Ada, Okla.

**ELSNER, THEO. AND WIFE.**  
Akron, Ohio, September 2-9.  
Kansas City, Mo., Sept. 27-Oct. 5.  
Ashtabula, Ohio, Oct. 7-21.  
Rio Grande, N. J., Dec. 4-16.  
Empire, Ohio, Dec. 30-Jan. 13.  
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.

**FEW, E. A.**  
Bradley, Ark., Aug. 12-26.

**FLEMING, BONA.**  
Hopkins, Mich., Aug. 17-27.

**FUGETT, O. B.**  
Foster, Ky., (camp) Aug. 15-26.  
Home address, 142 Newman St., Ashland, Ky.

**GAAR, J. E.**  
Wister, Okla., Aug. 16-26.  
Frisco, Okla., Aug. 26-Sept. 9.

**GARDNER, J. P.**  
Metropolis, Ill., (camp) Aug. 12-30.  
Open dates after August 30.  
Address, 724 36th St., Cairo, Ill.

**GLASCOCK, J. L.**  
Hurricane, Ky., (camp) Aug. 24-Sept. 2.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

**GOUTHEY, A. P.**  
Ramsey, Ind., August 17-26.  
Central, S. C., Aug. 31-Sept. 9.

**GREEN, JIM.**  
Catawba, N. C., (camp) Aug. 22-24.  
Fig, N. C. (camp) Aug. 27-Sept. 3.

**GREER, NORRIS F.**  
Elaine, Ark., Aug. 26-Sept. 15.  
Paragould, Ark., Sept. 16-Oct. 12.  
November and December open.  
Home address, Little Rock, Ark.

**GRIFFIN, D. L.**  
Denham Springs, La., Aug. 15-23.  
Home address, Rt. 1, Box 155, Shreveport, La.

**GUINN EVANGELISTIC PARTY.**  
Whiteville, Tenn., Aug. 19-Sept. 3.  
Home address, Lawrenceburg, Tenn.

**HAM-RAMSAY EVANGELISTIC PARTY.**  
Albany, Ala., September-October.  
Bristow, Okla., November-December.  
Athens, Ala., October-November.  
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

**HATFIELD, JOHN T.**  
Delanco, N. J., Aug. 25-Sept. 3.

**HEWSON, JOHN E.**  
Kearney, Neb., Aug. 16-26.  
Laconia, Iowa, Aug. 28-Sept. 9.  
Thomas, Okla., Sept. 13-23.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**HOBBS, E. O.**  
Center Point, Ark., Aug. 17-26.  
Campbellsville, Ky., Aug. 30-Sept. 9.  
Lancaster, S. C., Sept. 16-30.  
Simpsonville, S. C., Sept. or Oct.  
Home address, Rt. 2, Station E, Box 377, Louisville, Ky.

**HUFF, WM. H.**  
Gaiusa, Mich., Aug. 25-Sept. 2.

**HUNT, JOHN J.**  
Hopkins, Mich., Aug. 16-26.  
Dover, N. J., Oct. 1-14.  
Camden, N. J., Oct. 16-31.  
Avondale, Pa., Nov. 15-30.  
Ionia, Mich., Dec. 2-16.  
Home address, Media, Pa., Rt. 1.

**HOLLENBACK, URAL T.**  
Indiana Assembly of Preachers, Aug. 24-26.  
Open, August 26-Sept. 10.

**IRICK, ALLIE AND EMMA.**  
Eula Camp, Clyde, Tex., Aug. 18-28.  
Abilene, Tex., Aug. 31-Sept. 10.  
Home address, Pilot Point, Tex.

**JACOBS, G. F.**  
Open dates after September 1.  
Home address, University Park, Ia.  
Open dates for fall and winter.

**JEFFERS, THE.**  
Sanford, Ind., Aug. 19-Sept. 2.  
Address, 800 Grove St., Evansville, Ind.

**JOHNSON, ANDREW.**  
Marathon, Ohio, August 15-30.

**JONES, W. F. AND WIFE.**  
Samos, Va., Aug. 17-28.  
Streets, Va., (camp) Aug. 31-Sept. 9.  
Pocahontas, Va., Sept. 14-23.  
Home address, Samos, Va.

**KENNEDY, R. J. AND WIFE.**  
(Song Evangelists)  
Prosper, Tex., Aug. 12-26.  
Home address, Box 675, Celina, Tex.

**KINSEY, W. C. AND WIFE.**  
(Song Leader and Pianist)  
Lynn, Ind., August 12-26.  
Home address, 252 So. West 2nd St., Richmond, Ind.

**KRAHL, MARTHA.**  
Cleveland, Okla., Aug. 26-Sept. 16.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 809 E. 9th St., Oklahoma City, Okla.

**LAMB, JOHN E.**  
Open dates, July 15-Sept. 1.  
Address, Wilmore, Ky.

**LEWIS, M. V.**  
(Song Evangelist)  
Fig, N. C. (camp) Aug. 23-Sept. 2.  
Hendersonville, N. C., Sept. 5-23.  
Bethel, N. C., Sept. 23-Oct. 7.  
Moers, N. Y., Oct. 10-29.

**LINN, JACK AND WIFE.**  
Normal, Ill., (camp) Aug. 17-26.  
Home address, Oregon, Wis.  
Oregon, Wis., (camp) Aug. 29-Sept. 16.  
Woneoc, Wis., Sept. 19-30.  
St. Cloud, Minn., Oct. 7-21.  
Stella, N. Dak., Oct. 23-Nov. 11.

**LITTELL, V. W. AND MARGUERITE.**  
Ozark, Ark., (camp) Aug. 23-Sept. 2.  
Home address, 425 N. Sumner St., Beatrice, Nebraska.

**LOVELESS, W. W.**  
Hamilton, Ohio, August 19-Sept. 9.  
Home address, London, Ohio.

**McCALL, F. A.**  
Dunnellon, Fla., Aug. 23-Sept. 9.  
Port Republic, Va., Oct. 7-21.  
Cave Station, Va., Oct. 22-Nov. 4.  
Open date, Sept. 16-30.  
Open date, Nov. 11-25.  
Duneden, Fla., Nov. 26-Dec. 9.  
Braden Touro, Fla., Dec. 12-16.

**MacCOLINTOCK, J. A.**  
Hubble, Ky., Aug. 12-26.

**McCONNELL, LELA G.**  
Greenville, Ind., Aug. 26-Sept. 9.  
Address, Chatham, Pa.

**McCORD, W. W.**  
Central, S. C., Sept. 3-8.  
Hendersonville, N. C., Sept. 9-23.  
Home address, Sale City, Ga.

**MACKAY SISTERS.**  
Hollow Rock, Ohio, Aug. 16-26.  
Cottonwood Falls, Kan., Oct. 13-Nov. 11.  
Forgan, Okla., Nov. 11-Dec. 2.  
Clarksburg, Ontario, Can., September.  
Home address, New Cumberland, W. Va.

**MAFFIN, JAMES T.**  
Sunbury, Pa., (camp) Aug. 17-26.  
Home address, 775 York St., Marion, O.

**MAXWELL, SAM.**  
Moyock, N. C., August 5-26.  
Open date, August 26-Sept. 4.  
Salisbury, N. C., September 4-16.  
Carboro, N. C., Sept. 17-30.  
Open date, Oct. 1-15.

**MILLS, F. J.**  
Lansing, Mich., Aug. 10-27.

**MINGLEDORFF, L. F.**  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.

**MINGLEDORFF, O. G.**  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.

**MITCHELL, LEROY J.**  
Rock Island, Ill., (camp) Aug. 20-26.  
Alton, Ill., September.  
Miller, S. Dak., January.  
Home address, Mt. Vernon, Ill.

**MOLL, EARL B.**  
Norcross, Ga., August 13-26.  
Waynesboro, Miss., Sept. 2-16.  
Columbia, La., Sept. 17-30.  
Summitt, Miss., Oct. 6-20.

**MOORE, GEO. A. AND EFFIE.**  
Springer, Ill., (camp) Aug. 30-Sept. 9.  
Home address, 1204 Comer Ave., Indianapolis, Ind.

**MOORE, JOHN E.**  
(Song Evangelist)  
Kampsville, Ill., Aug. 16-26.  
Searcy, Ark., Aug. 30-Sept. 3.  
Cabot, Ark., Sept. 13-23.  
Home address, 4013 So. Western Ave., Los Angeles, Cal.

**MORRIS, JUDGE FRANK.**  
Open date, Aug. 6-20.  
Address, Greenville, Texas.

**MORROW, HARRY.**  
Manville, Ill., (camp) Aug. 29-Sept. 9.  
Open for fall and winter dates.  
Address, 222 S. Grove Ave., Oak Park, Ill.

**NEAL, W. HARDY.**  
Trimble, Tenn., Aug. 26.  
Hammond, La., Sept. 9.  
Grady, Ark., Oct. 7.  
Gould, Ark., Oct. 28.

**NORRIS, JOHN.**  
Indianapolis, Ind., Sept. 11-16.  
Home address, Avondale, Pa.

**OSBORNE, ESSIE.**  
Salem, Okla., Aug. 16-26.  
Bertram, Tex., Aug. 30-Sept. 9.  
Address, Box 862, Ada, Okla.

**OWEN, JOHN F.**  
Bonnie, Ill., (camp) Aug. 21-26.  
Salem, Va., Aug. 31-Sept. 9.  
Home address, Boaz, Ala.

**OWEN, JOSEPH.**  
Upworth, S. C., Aug. 20-26.  
Salem, Va., Aug. 31-Sept. 9.

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**RAINEY, G. M., EITELGEBORGE, W. J.**  
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Canton, Ohio, Sept. 16-30.  
New Bremen, N. Y., Oct. 7-Nov. 4.

**REID, JAMES V.**  
(Chorus Director)  
Ft. Worth, Tex., August 20-30.  
Atlanta, Ga., Sept. 2-16.  
High Point, N. C., Sept. 23-Oct. 7.  
Home address, Oakland City, Ind.

**RICH, N. W.**  
Elkhart, Ind., (camp) Aug. 9-19.  
Fairmount, Ind., (camp) Aug. 20-26.  
Linn Grove, Ind., (tent) Aug. 26-Sept. 6.  
Pontiac, Mich., Sept. 16-30.  
Berne, Ind., Oct. 25-Nov. 14.  
Archbald, Ohio, Nov. 18-Dec. 2.  
Bradford, Ohio, Dec. 3-23.

**RIDOUT, G. W.**  
Portage, Ohio, Aug. 16-26.  
Open date, Aug. 27-Sept. 9.  
Permanent address, Wilmore, Ky.

**RINEBARGER, C. C.**  
(Evangelist)  
Toronto, Ohio, Aug. 20-26.  
Ava, Mo., Aug. 30-Sept. 10.  
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**ROBERTS, T. F.**  
Winchester, Ky., September.  
Address, Wilmore, Ky.

**RUTH, C. W.**  
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Oakland City, Ind., Aug. 31-Sept. 9.  
Binghamton, N. Y., Sept. 30-Oct. 14.  
Cincinnati, O., Oct. 19-28.  
Olivet, Ill., Nov. 2-11.  
Cadogan, Pa., Nov. 23-Dec. 3.

**SHELHAMER, E. E.**  
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Springer, Ill., (camp) Aug. 29-Sept. 9.  
Home address, 5428 Monterey Rd., Los Angeles, Cal.

**SCHELL, J. L. AND MRS.**  
(Song Evangelists)  
Circleville, O., (camp) Aug. 26-Sept. 2.  
Home address, 1305 Dayton Ave., Springfield, Ohio.

**SELLE, ROBERT L.**  
Canton, Okla., Aug. 22-Sept. 2.  
Home address, Winfield, Kansas.

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Home address, 191 N. Ogden Ave., Columbus, Ohio.

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Hattiesburg, Miss., Oct. 7-21.  
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Address, Madisonville, Ky.

**SUTTON, B. D. AND MARGIE.**  
Wichita, Kan., (camp) Aug. 16-26.  
Camelsville, Ky., Aug. 30-Sept. 9.  
Eluid, Okla., Sept. 2-16.  
Home address, 2905 Troost Ave., Kansas City, Mo.

**SWEETEN, HOWARD W.**  
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Star City, Ark., Oct. 6-21.  
De Witte, Ark., Oct. 23-Nov. 11.

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Permanent address, Wilmore, Ky.

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Evansville, Ind., Sept. 11-17.  
Wiborg, Ky., Sept. 21-30.  
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**VEAL, J. W.**  
Spottsylvania, Va., Aug. 10-19.

**VOIGHT, A. G.**  
Elkland, Mo., Aug. 15-Sept. 15.  
Home address, Marionville, Mo.

**WATKIN, FRANK.**  
Gaines, Mich., Aug. 25-Sept. 2.  
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WIBEL, L. E.  
Home address, Bluffton, Ind., 317 South Bennett St.

WILLIAMS, J. E.  
Maybee, Mich. (camp) Aug. 17-26.  
Home address, Olivet, Ill.

WILLIAMS, L. E.  
Janesville, Ill., Aug. 16-26.  
Franklin, Pa., Sept. 1-22.  
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### ILLINOIS.

Hillcrest, Ill., camp, Aug. 16-28. Workers: Rev. S. W. Dodson, Mrs. Grace Edwards, Prof. John E. Moore. Secretary, Miss Anna Foiler, Kampsville, Ill.  
Manville, Ill., Camp, Aug. 30-Sept. 9. Workers: Harry Morrow, Chas. Slater, Clarence Cosand. Write Wilder Hoobler, Manville, Ill.  
Springerton, Ill., Camp, Aug. 30-Sept. 10. Workers: Rev. W. E. Cain, Rev. E. E. Shelhamer. George and Effie Moore. Jacob Fleck, Pres., Enfield, Ill.

### INDIANA.

Oakland City, Ind., August 31-Sept. 9. Workers: Rev. C. V. Ruth, E. A. Young and wife, Kenneth Wells and wife. Address Maud Yeager, Sec., Oakland City, Ind.  
Brookville, Ind., Camp, Sept. 14-6. Workers: J. E. and Ada Redmon, Miss Cora E. Shavley, Ralph Henning. Ada Redmon, Sec., Brookville, Ind.

### KANSAS.

Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. H. M. Reynolds, Sec., Burr Oak, Kan.

### LOUISIANA.

Lake Arthur Camp, Lake Arthur, La., August 23-Sept. 2. Workers: Dr. Guy Wilson. Prof. W. B. Yates, song leader. For further information address J. W. Fontenot, Sec. Crowley, La.

### MICHIGAN.

Gaines, Mich., Camp, August 24-Sept. 2. Workers: Rev. Wm. H. Huff, Rev. Frank Watkin, Rev. C. W. Butler, Rev. E. E. Arthur, Miss Blanche Shepherd. R. C. Millard, Sec., Springport, Mich.

### MINNESOTA.

St. Cloud, Minn., Camp, Sept. 18-30. Workers: Rev. Jack Linn and wife. Address, Rev. Geo. E. Tindall, St. Cloud, Minn.

### MISSISSIPPI.

Frost Bridge, Miss., camp, August 24-Sept. 2. Workers: Mrs. Mary B. Perdue and Mrs. Bartlett. For information write David Moreland, Wayneboro, Miss.

### MISSOURI.

Ava, Mo., (Mt. Zion) Aug. 30-Sept. 9. Workers: A. L. Whitcomb, Roy L. Hollenback and C. C. Rineberger. Address, T. F. Evans, Sec., Ava, Mo.

### NEW JERSEY.

Erma, N. J., camp, Sept. 14-23. Workers:

Rev. Chas. L. Slater and Rev. John N. Nielson. Address Eldredge Hawk, Sec., Rio Grande, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

### NORTH CAROLINA.

Poplar Branch, N. C., camp, Aug. 22-Sept. 2. Workers: E. T. Adams, George B. Kulp, Prof. R. A. Shank and wife, Mrs. E. T. Adams, Rev. John P. Bross and others. For information address Mrs. E. C. Baum, Sec., Poplar Branch, N. C.

### OHIO.

Holiness Camp Meeting, Circleville, Ohio, August 24-Sept. 2. Workers: Evangelists T. M. Anderson, John Thomas and wife, J. L. Schuch and wife. Address Rev. E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

### TENNESSEE.

Greeneville, Tenn., camp, Sept. 9-23. Workers: Rev. Thomas C. Henderson, Rev. W. B. Yates, Mrs. J. Fletcher Strain. For information address Mrs. Henry A. Lamons, 430 S. Main St., Greeneville, Tenn.

### VIRGINIA.

Locust Grove, Va., Camp, Aug. 30-Sept. 9. Rev. H. A. Handy in charge. Mrs. L. R. Bowler, Sec., Locust Grove, Va.  
Salem, Va., camp, Aug. 31-Sept. 9. Workers: John F. and Mrs. Owen, and W. A. Murphree, Mrs. C. B. Le Few, Sec., Salem, Va.

### PICKFORD, MICHIGAN.

An Inter-denominational Holiness Camp Meeting was held at Pickford, June 24 to July 8 inclusive. The workers were the Rev. Chas. A. Jacobs, evangelist of Charlotte, Mich., and Miss Grace Bonine, song leader and children's worker, of Vandalia, Mich. Brother Jacobs brought searching messages on every phase of Christian life and experience. Our town

and countryside have been richly blessed as a result of the efforts of these faithful workers. Their ministry was in demonstration of the Spirit and power.

The attendance was not large, many were indifferent or antagonistic, others avoided the issue of scriptural holiness, but the Spirit's presence was a manifestation of God's blessing upon the meetings. There were about thirty seekers for the two works of grace during the two weeks. On the last day a permanent Holiness Camp Meeting Association was organized with forty-five members. Brother Jacobs rings true to the doctrine and experience of scriptural holiness as a second definite work of grace, as does Sister Bonine, who has recently graduated from the Chicago Evangelistic Institute. I heartily recommend these workers to any pastor or camp meeting association. J. H. James.

M. E. Pastor.

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# PENTECOSTAL HERALD

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Louisville, Ky., Wednesday, Aug. 22, 1923.  
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## SAVING FAITH.

By The Editor.

**T**HE faith that saves is not some sort of indefinite thing, a kind of Santa Claus superstition. The faith that saves must rest upon a firm foundation of facts—a foundation of sound doctrine—an undoubted revelation from God. The faith that saves is a belief on, and a trust in, the Christ of the Old Testament and of the New, the Messiah revealed in the holy Scriptures.

The men who have counted largest in the evangelization of the world have been the men who have believed that the Bible was the Word of God, and that Jesus Christ was the Son of God; that he died for men, that he bore their sins in his own body on the cross. In every instance these men have been men of profound conviction and unhesitating faith. They have been dogmatic; they have insisted on the unhesitating belief of the great fundamental truths of the Scriptures.

The men who have helped to build the Church of God and bring multitudes of regenerated souls into it, have been quick to discern false doctrine and resolute to oppose false teaching. They have a sword drawn against all heresies of every sort; while they have proclaimed the gospel which saves, they have contended mightily against the false teachings that destroy the souls of the people. There has never been a time when the church was in greater need of heroic ministers contending for the faith, and condemning false doctrine, and those who propagate them, than at the present time.

Those men who insist that we must have Christian experience instead of sound doctrine, are illogical and dangerous. We must believe and accept sound doctrine in order that we may have Christian experience. The Methodist revival was brought about by men of a most positive faith; by the faithful, fearless preaching of sound doctrine; and where the Methodist fires have been kept burning and souls have been regenerated and perfected in love, the good work has been kept going by the faithful preaching of sound doctrine—the fall and sinfulness of the race, the need of a Savior, the Lord Jesus, his pre-existence, his Virgin Birth, his Godhead, his death on the cross to atone for the sins of the world, his resurrection and ascension, the life he lived, the miracles he performed, the truths he uttered, and his almightiness to save to the uttermost those who come to him.

These essential truths have always had bitter enemies, and the men who have stood for these truths have had to battle bravely in their defense. It is the preaching of these truths, the defense of them, and the inculcation of them, that has brought men to repentance, to trust in Christ, to regenerating grace, to consecration and the sanctifying

power of his precious blood. Jesus and him crucified for the salvation of lost, depraved, sinful souls, this is the gospel which saves. It is the great power of God. This gospel has always had enemies; its preachers have also been its defenders.

It is illogical, misleading and dangerous to seek to divert the people from the importance of sound doctrine by exalting the matter of Christian experience. Christian experience has always, and always will rest upon a basis of scriptural truths. Intelligent people will not undertake to build their hopes of salvation on mere air, or superstition. If illiterate and ignorant people should be converted and failed to be instructed and established in sound doctrine, they will fall into backsliding or drift into fanaticism. The preacher must also be a teacher. He must not only proclaim redemption in Christ, but he must instruct and confirm the faith of the people in the truths of the Bible. Let us by all means, have a gracious Christian experience, but let us by no means belittle the foundation on which that faith stands.

### Quite Interesting.

**S**OME one sends me the following clipping from a Chicago paper. I think it will be read with interest and amusement.

#### ACTORS AND DANCERS.

"Chicago, July 27.—The Methodist Episcopal ban on theater attendance, card playing and dancing will be lifted under plans for reamalgamation of the north and south church, it was declared here today by the Rev. S. Cobb Zaring, editor of the *North-western Christian Advocate*.

"Mr. Zaring said the constitution providing for union will allow actors and dancing teachers to join the church. The amalgamation is a 'practical certainty' as a result of the Cleveland convention, he asserted."

My candid judgment is that Rev. Mr. Zaring speaks without any authority from the people for whom he has spoken. In the first place, it must always be understood that references to the church and religious affairs in the daily press are quite frequently unreliable, and are misrepresentations rather than a statement of facts. It is quite probable that Mr. Zaring is misquoted.

It is a well known fact, however, that quite a large group of Methodists have for some time been trying to remove from the Discipline the strictures against dancing, theater-going, card-playing, horse-racing, the world, the flesh, and the devil, generally. This group has always met with signal defeat on the floors of the General Conferences, but they have, as a rule, disregarded the action

of the General Conference and gone back to their pulpits and places of influence to ridicule those who have stood out against these hurtful forms of amusements to pull down the bars, lift up the flood-gates and turn worldliness into our beloved Methodism.

It must be admitted that we have among us not a few influential men in prominent places, and pastors of worldly churches, who have drifted so far from the original doctrines, and know so little of the deep experiences of original Methodism, that they would turn loose almost all sorts of skeptics in our pulpits and invite into our churches all kinds of worldlings and impenitent sinners.

There is a host of Methodists, north and south, east and west, who have their minds made up, and are ready to do valiant battle for the defense of the faith against ecclesiastical skeptics, and the protection of the church against actors and dancing masters. All Christians are delighted to greet those who repent of their sins, accept Jesus Christ as their Savior, and seek Christian fellowship in the church.

It is our Lord Jesus who has said, "If any man will come after me, let him deny himself, take up his cross, and follow me." Does any one suppose that the godless gang of actors, dancers, theater-goers and horse-racers have denied themselves, taken up their cross, and followed Jesus? No! the uniting of the Methodism of this country is not going to throw the doors open and turn a sluice of godlessness upon the church. It will be most fortunate if some feasible plan can be found to bring the great Methodist bodies together so that time, money and ministry will not be wasted building altar against altar.

There is, however, a widespread feeling that the apostles of the new theology, the destructive critics who can generally be put down as friends of the world, are very eager for a union of the Methodists with the thought that they will combine these unbelieving and worldly forces, control the church, put on their big money drives, and through covetousness make merchandise of the people. There is a great surprise and disappointment awaiting this money-hungry, office-seeking group of men, so uncertain in their faith, so lax in their views, so indifferent to the conversion of sinners, the sanctification of believers, and so generous in their attitude towards actors, dancing masters and worldlings. It is difficult to arouse the masses of the best people. They delight in a comfortable faith in their leaders. They would put up with a great deal, but they are becoming suspicious and nervous. They are getting ready to talk back and to say some plain things. Two or three millions of Methodists in this country do not intend to throw away their Bibles or accept the interpretation of the Scriptures from modern ecclesiastical skeptics; neither do they intend that the Bride of Christ shall be seduced and

(Continued on page 8)



# Nature and Redemption.

Rev. G. W. Ridout, D. D., Corresponding Editor.

Cowper, the English poet, in his "Task," is heard to say:

"Nature is but a name for an effect,  
Whose cause is God!  
There lives and works a soul in all things  
And that soul is God!"

Longfellow, in his poem on Agassiz, represents nature as coming to the great naturalist in alluring language thus:

"Come, wander with me," she said,  
"Into the regions yet untrod,  
And read what is still unread,  
In the manuscripts of God."

"And he went away and away,  
With nature the dear old nurse,  
Who sang to him night and day,  
The rhymes of the universe."

Isaac Watts, in one of his hymns, exclaims:

"I sing the almighty power of God  
That made the mountains rise,  
That spread the flowing seas abroad,  
And built the lofty skies.

"There's not a plant nor flower below,  
But makes thy glories known;  
And clouds arise and tempests blow  
By order from thy throne."

To the devout soul nature is constantly speaking to us of God. In the olden days the saints used to speak much of this world as "a howling wilderness," but I think it was a mistake. God has given us a beautiful world in which to pass our period of probation and happy is the soul who, in starlit skies and majestic mountains, in silvery streams and running brooks, in rivers and oceans, in flowers and fruits, in fertile valleys and ranging prairies, see the good hand of God and read his Providences, his skill and power.

This earth of ours waving with pleasant harvests and shady trees, girded with glorious mountains, gushing with water springs, gladdened with laughing brooks, ribboned with rivers that wind in beauty about rocky promontories, varied with endless hills and valleys, and girted about with the crystal girdle of the ruffled seas; these numerous zones and continents and islands, these youthful springtimes bursting out with myriad life under all their dewy steps, these blazing summer glories, these gorgeous mellow autumns, these winters with their snowy vestments and glazed streams and glowing firesides, and living nature in its thousand forms singing and dancing and shouting and frisking and rejoicing all around us, preaches to us one mighty, creative skill, his matchless wisdom, his astonishing providences and his undying care for his creature—Man.

"Far as creation's bounds extend,  
Thy mercies, heavenly Lord, descend;  
One chorus of perpetual praise,  
To thee thy various works shall raise!"

Up in the Quebec section of Canada they have a famous river they call the Saguenay. It is "a river incomparable, a climax in a continent of natural wonders. Its gorge might be described as a stupendous tunnel or series of tunnels with the roof removed, running in an almost straight line for sixty miles through the heart of the mountains. Its deep, silent, black, almost unfathomable waters, impress one as no waters elsewhere in the world do." Between its towering walls of rock there stand two points or bluffs; one they call Cape Eternity, the other Cape Trinity—suggestive names! All mortals must pass that cape called Eternity and there cannot be any fitness for that great unknown ex-

## JESUS SATISFIES.

There's not a craving of the mind  
Which Jesus cannot fill;  
There's not a pleasure I would seek  
Aside from His dear will.  
From hour to hour He fills my soul  
With peace and perfect love;  
While rich supplies for ev'ry need  
He sendeth from above.

The joys which this vain world bestows;  
Have lost their charms for me;  
Once I enjoyed its trifles too,  
But Jesus set me free.  
Its joys will perish in a day,  
Its pleasures quickly fly;  
Its mirth like mist will pass away,  
And all its honors die.

He stilled the angry tempests' power,  
Which raged within my heart;  
And bade each sinful passion there,  
To speedily depart.  
Yes Jesus is my all in all,  
He satisfies my soul,  
For me he died on Calvary,  
And now He makes me whole.

Yes, Jesus is my Saviour dear,  
My Rock, my Strength, my Song;  
My Wisdom and my Refuge Safe,  
To Jesus I belong.  
He is my Advocate with God,  
My Way, my Life, My Light,  
My Great Physician and my Friend,  
My Guide, by day and night.

—Selected.

cept we pass the Cape Trinity of Redemption, which Redemption God the Father hath planned, God the Son hath sealed with his blood, and God the Holy Ghost administers to the penitent and believing soul.

It was out of one of Nature's lessons that Wesley wrote one of his majestic hymns. He stood out at Land's End, a peninsula jutting out into the great Atlantic Ocean, nothing but a vast expanse of waters before him—the great horizon made him think of solemn things, and Cape Eternity filled his mental and spiritual vision, so he composed that wonderful hymn which Methodists in early days sang so often, but which now is seldom heard.

"Lo! on a narrow neck of land,  
Twixt two unbounded seas I stand,  
Secure, insensible;  
A point of time, a moment's space  
Removes me to that heavenly place  
Or shuts me up in hell.

"O God, mine inmost soul convert,  
And deeply on my thoughtful heart,  
Eternal things impress;  
Give me to feel their awful weight,  
And tremble on the brink of fate,  
And wake to righteousness."

Nature with all her charms fails in the great essentials of the soul.

Nature has no message for the sin-stricken heart.

Nature bears no message of pardon.

Nature provides no mercy seat.

Nature answers no prayers.

Nature cannot cleanse sin away or set a guilty conscience free.

Nature has no Cross, no Calvary, no Christ.

Nature has no immortal hope.

Redemption meets the needs of the soul and it is here the whole Deity is known. It is here "Justice and Compassion join in their divinest forms."

"With pitying eyes the Prince of Peace  
Beheld our helpless grief;  
He saw and O, amazing love!  
He flew to our relief."

That was a good remark of Bishop Kavanaugh in one of his great sermons, when he

said that the gospel was a "system finding its necessity in a governmental disaster and calamity, and in a moral disease of the human soul."

Thomas Boston, that old Puritan preacher, delighted so to extol the blessings of Redemption that it was said of him that his "language became taxed and strained to the utmost in the effort to express it." He states the benefits of Redemption thus:

1. "The full and irrevocable forgiveness of sins.
2. "Reinstatement in the divine favor and friendship.
3. "Gift of the Holy Spirit in his enlightening, purifying, peace-giving influences.
4. "Turning men into living temples of the living God."

The great objective in Redemption is to restore to fallen man that inheritance which through sin he forfeited; and we believe Redemption embraces the following:

The soul's Justification.—Rom. 5:1.

The soul's Sanctification.—1 Thess. 4:3.

The soul's Glorification.—John 17:24.

Justification is obtainable now; sanctification may be experienced now. Glorification when we get across the River and obtain our mansion in the skies.

To be more specific, Redemption means being redeemed from all sin. Titus 2:14.

Redemption proposes to deliver from indwelling sin as well as outward. It is a full Redemption, and it goes to the root of the sin question and destroys root and branch. Quoting John Fletcher, it will make an end of Pride,—"that odious vice which feeds on the praises that it slyly procures."

Vanity,—"which, like Proteus, takes a thousand shapes, tottering on the stage of honor, glittering in the gaudy pomp of dress."

Sloth,—"which unnerves the soul, enfeebles the body, and makes the whole man deaf to the call of duty."

Envy,—"that looks with an evil eye at the good things our competitors enjoy and takes a sweet pleasure in their misfortunes."

Covetousness,—"which is always dissatisfied with its portion, watches it with tormenting fears, increases it with every sordid means, and turning its own executioner justly pines for want over the treasure it madly saves for its prodigal heir."

Impatience,—"which frets at everything, finds fault with every person, and madly tears itself under the distressing sense of a present evil or the anxious expectation of an absent good."

Wrath,—"which distorts our faces, racks our breasts, and stamps and storms under imaginary or trifling provocations."

Jealousy,—"that through a fatal skill in diabolical optics, sees contempt in all the words of a favored friend, and turns the sweets of the mildest passion into wormwood and gall."

Hatred,—"which fills us with some of the most unhappy sensations belonging to cursed spirits."

Malice,—"which takes an unnatural, hellish pleasure in teasing beasts and hurting men in their persons, properties or reputation."

Revenge,—"thirsting after mischief or blood and shares the only delight of devils."

Hypocrisy,—"borrowing the cloak of religion, attends at the sacred altars to make a show of fictitious devotion."

To save us from sin and its passion the Redeemer died. In our age when men make light of sin and treat depravity as a joke, we need to emphasize this all-important fact



that the Redemption in Christ means the destruction of sin. 1 John 3:8.

Moreover, this Redemption from the positive side implies being filled with all the fullness of God. Eph. 3:19.

"All strength in religion," says Manning, "all efficiency is but the effect of the inexhaustible fulness of the Spirit flowing

through a will holy and free, and filling the whole spirit and soul of man."

Dr. Akers, of early Methodism, tells us of his reception of the fullness of the Spirit in the following language: "In some ineffable way there came to me a consciousness of the presence of the triune God—Father, Son and Holy Ghost—a view of the Holy Trinity as

related to human redemption and my own need, which filled me with joy unspeakable and full of glory. But mortal man could not long endure such visitations of the living God, and I asked him at length to stay his hand and let me live to declare his glory. Under my first sermon after this forty persons were awakened."

## The Smart Young Man.

William Jennings Bryan.

**ONE** of the most pathetic incidents recorded in the Bible is the one in which a rich young man appears as the central figure. Mark thus relates it: (10:17-22).

17. "And when he was gone forth into the way, there came one running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

18. "And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God.

19. "Thou knowest the commandments, Do not commit adultery! Do not kill; Do not steal; Do not bear false witness; Defraud not; Honor thy father and mother.

20. "And he answered and said unto him, Master, all these have I observed from my youth.

21. "Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come take up the cross, and follow me.

22. "And he was sad at that saying: and went away grieved: for he had great possessions."

It will be seen, first, that the Rich Young Man came *running* and kneeled before the Saviour, asking, "What shall I do that I may inherit eternal life?" Jesus enumerated several of the most important of the commandments. The young man promptly responded; "All these have I observed from my youth." "Jesus, beholding him, loved him," but the Saviour saw that he lacked one thing and suggested a test that revealed a divided allegiance. He had led a blameless life and he wanted to follow Jesus, but there was one thing, money, that he loved more than he loved the Saviour. Jesus would not lower the standard a hairs-breadth, not even to secure the support of a rich young man—and, as Luke tells us, a ruler. Christ must have the first place in the heart. The rich young man could not meet this test; "He was sad at that saying and went away grieved, for he had great possessions."

Jesus looked round about, and saith unto his disciples, "How hardly shall they that have riches enter into the kingdom of God?" When his disciples manifested astonishment at his words, Jesus, using language more easily understood by them, said, "Children, how hard is it for them that trust in riches to enter into the Kingdom of God!"

We have a parallel situation today, only it is mind-worship instead of the love of money that leads some to reject the offer of salvation. The so-called liberals tell us that "thinking" men will not accept a literal interpretation of the Bible; they insist on eliminating the supernatural and the miraculous. They want the Bible so interpreted as to conform to what they call "scientific thought."

The story of The Rich Young Man, changed to suit the situation described by modernists, would read something as follows:

An orthodox minister, out in search of souls, was accosted by a smart young man, who, bowing politely, said, "I beg your pardon, sir: I find the church a very respectable organization and shall be pleased to give it

the benefit of my influence if the Bible is so interpreted as to make it possible for one of my type to accept it."

The Minister: "What changes in the Word of God do you regard as necessary to make it conform to your judgment?"

The smart young man: Having, in a Christian college, accepted theistic evolution as the method of creation, I reject the miracles and the supernatural as inconsistent with this hypothesis and must be allowed to explain the Mosaic account of man's creation as poetical, the virgin birth as allegorical, and the bodily resurrection of Christ as symbolical. As, according to evolution, man has been rising all the time, there could have been no fall of man, and therefore, no need of the atoning blood of a Savior; therefore, in accepting Christ, I must be permitted to accept him merely as an example and be governed by his teachings only insofar as I think them wise and applicable to present-day conditions.

Minister: In the first place, if the Bible is—as we believe it to be—the revealed will of God, we are not at liberty to change it. We have no more right than you to transfer the presumption of infallibility to ourselves and then condemn the Bible as fallible and subject to any change that our whim or mood may suggest.

Second: If we were at liberty to change it, we would not be willing to rob Christ of the glory of a virgin birth, the honor of a divine mission, and the triumph of a resurrection—such a Christ would be of no value to the world. Christ, presented as the son of Joseph, speaking with no authority, and still an occupant of the tomb, would not have as much influence as uninspired teachers, because his claim to divinity, if overthrown, would make him an impostor rather than a leader.

Third: Christ died for *all* and we are anxious to carry his salvation to *all*—learned and unlearned alike. To make the changes that you suggest, merely to please a small percentage of the people, would be a repudiation of Christ's appeal. Only a small fraction of the American people graduate from a college or university—a large majority of them never go to high school even, but all have souls and our religion is based upon the doctrine that *all* souls are of equal value before God. "Come unto Me, *all* ye that labor and are heavy laden" proves the universality of his call. The "common people" heard Christ gladly and no church that deserves to be called Christian will discriminate against them.

Moreover, experience has shown that the Bible, as it was written and as it is interpreted by orthodox Christians, appeals more strongly than a denatured Bible to the educated, as well as to the unlettered. Education is not a bar to faith, as shown by the fact that a large majority of the educated Christians of the world are found in the churches that believe in the virgin birth, the atonement, and the resurrection. All who came into the Kingdom must come with the faith of little children; they are not permitted to substitute worship of their own minds for the worship of God or to belittle the heart, "out of which are the issues of life."

And the young man went away laughing, for he was very smart. How hard it is for them that put their trust in their own infallibility to enter into the Kingdom of God!

## County Wide Evangelism.

Bob Jones.

My dear Mr. Editor:

**W**RITING for church papers is not in my line. This is written at the request of Doctor R. L. Russell, who is vitally interested in the cause of evangelism. The article is rather long, but I hope it will not prove to be tedious.

As most of the brethren know, my evangelistic meetings for the last ten or fifteen years have been conducted mostly in the larger towns and cities of America. I have felt for a number of years that the hope of this country is in the small towns and rural districts.

I have believed for a long time that it is possible to put on evangelistic tabernacle meetings in the smaller towns and country districts more successfully, and with less strain and effort on the part of the people than it is to put on similar campaigns in the larger towns and cities. I know now this can be done. Houston, Mississippi, has proved it.

Last January the pastors of the Methodist, Baptist, Presbyterian, and Christian Churches in this little town of 1500 people, came to see me, and extended us an invitation to conduct in their town one of our regularly organized tabernacle meetings. These pastors are big men, with vision, and they work together. I talked with them about my idea of the county-wide campaigns. They returned home and called into conference the pastors and representative laymen of the country churches. My campaign manager was at this conference, and he outlined our method of organization. The pastors and laymen of the county joined in the invitation.

The meeting was set up with the same care, and with the organization of the same committee we use in our largest city meetings, the only difference being that here the county was the unit instead of the city. Three weeks ago the meeting started. My manager was here in advance of us for a month. He directed all preliminary details. The tabernacle was built by volunteer labor in one day. The ladies of the church served lunch on the ground the day the men built the tabernacle.

We will leave here feeling that we have had one of the greatest meetings of our ministry. I am sure it has been one of the most delightful we have ever had. There have been fewer problems than we have had anywhere. The expenses were \$1800. By expenses I mean the building and equipping of the tabernacle; the salaries and expenses of my party, and all running local expenses. This budget was raised in a little more than a week by simply taking incidental collec-

(Continued on page 6)



# A Layman's Call to the Ministry.

Rev. E. L. Eaton.

## PART III.



**W**HY are you going to work in the morning? Why to the office? Why to the counter? Why to the shop? What is your task? Chiefly, what's your task? Then I will tell you how well you work, and whether you are losing or winning. Men are often becalmed in their work and need to sense the thrill of an inspiring worthwhile task.

"Blow, breath of inspiration, blow!  
Shake and uplift this golden glow  
And fill the canvas of the mind  
With wafts of thy celestial wind.  
Blow, breath of song, until I feel  
The straining sail, the lifting keel!  
The lift of the awakening sea  
Its motion and its mystery."

One Sunday, not long ago, I was driving home from service with a good man in New York State. He called my attention to a certain field we were passing, and said that the field has forty acres in it and it used to take him four weeks to plow it. "It was a big spring's work. I wanted a tractor but did not dare to buy one—could not afford it. Wife and I talked it over many times, always to come to the conclusion that we couldn't afford it. But say, something happened to me a while ago. My pastor preached a sermon on Christian Stewardship, and gave an altar call. I was there with others, and I had another 'New Birth.' I went home and told my wife that I was going into partnership with God, and was going to buy a tractor. She didn't think we could afford it, but it didn't seem to me that we could do otherwise; and the next morning bright and early I was on the field with my new tractor, and ploughed all day. Jim lighted up and ploughed all night. I ploughed the next day, and Jim ploughed the next night, and then I finished the job on the following day. Afford it! Why, I couldn't afford to be without it." This man lacked the venture, the daring that was necessary for normal development, God's intended development. Now that man has gone into bigger business, and it has saved him up to a bigger life. Why doesn't a man buy a tractor? Not because he cannot afford it, but because he does not sense the size of his task. He doesn't have the confidence, doesn't feel the urge, the worthwhileness of it; he lacks a sense of relationship. Being too small, his life program does not demand it of him—he is the victim of a small program.

Oh, that we might get the message of Stewardship! It's more than tithing. It's a passion—a passion for a lost world, and a passion for a lost world reveals the true value of money, or of anything else in the light of saving it. And it imparts a heaven-born zest to succeed in whatever we are doing.

What we need everywhere is men with motive, motives that are real, motives that are large and unconquerable—motive in the ministry; motive in the profession of teaching, motive in the world of journalism; motive in the shop; motive on the farm; motive! Big, compelling, undying, pure, then we will have results on the farm, results in the shop, results in the school, in the ministry, in professional life, and there can be no greater motive than that motive that was at the center of the ministry of Jesus, and that motive may be shared by all. It's his will that his church should have the all-consuming, all-compelling passion for souls; there is no greater passion, there is no greater motive.

That toil is a penalty is only partly true; that the penalty may be remitted and toil rescued to a glorious heart-thrilling pro-

gram, is a part of the redemption plan, and depends upon a sense of the relationship of toil. Christian Stewardship furnishes this relationship, and imparts the supreme motive to labor, and that motive makes labor a ministry. But when may we expect the church to sense Christian Stewardship. Stewardship is a child of the Spirit-baptized life. The passion for world redemption comes with every personal Pentecost. Let the pastorate bring the church to Pentecost and then interpret its meaning and you have saved the church to a glorious ministry. That word, "Ministry" is a wonderful word. May it be our lot to define it, to analyze it, to apply it, and to realize it, and the ample rewards of it. The first and most important call to a life work is a call into vital personal companionship with Jesus Christ and this a call into the ministry.

"Work! Thank God for the might of it,  
The ardor, the urge, the delight of it,  
Work that springs from the heart's desire  
Setting the mind and the soul on fire.  
Oh, what is so good as the heat of it?  
And what is so good as the beat of it?  
And what is so kind as the stern command  
Challenging heart and brain and hand?"

"Work! Thank God for the pace of it,  
The terrible, keen swift race of it,  
Thank God for a world where none would  
shirk,  
Thank God for the splendor of work."

"For this is the Gospel of Labor,  
Ring it ye bells of the Kirk,  
The Lord of Love came down from above,  
To live with the men that work."

## Quiet Talks on the Simple Essentials.

S. D. Gordon.

### NO. 7.—THE BAD BREAK.



**B**HERE'S a Break everywhere you look, a bad break. It is in nature. The geologist finds it in the earth's crust, and the astronomer in the upper blue. The biologist finds it in animal life.

The chemist constantly guards against the death element in the gases. The orchardist fights it by spraying. The farmer must overcome it to get a crop, and the stock-breeder vigorous young. The weather expert never knows when and where a sudden wild storm may bring destruction and death.

That break is in human life, too. Here it's a moral break. The banker and merchant think of it as they engage clerks, and plan surety bonds against somebody's failure to keep faith. The thoughtful parent and the wise teacher guard against it for the young people. We are all increasingly on our guard in a crowd. Even the mother is conscious of a something serious to be reckoned with in the will of her growing babe.

There's a break lurking everywhere. The break in nature grows out of the break in man. For man is the under-lord of creation. He affects it. The two intertwine.

Away back that break began with God. Man was made free. He was like God in being free to think and act as he chose. There was the chance of a break. He could choose right, or wrong. He chose. He made a bad choice. That was the beginning of the break.

Do you remember the old garden story? The garden was full of fruit trees. Man was to eat freely of all he chose. Then God

said, "The real things are the heart things. Let us keep in touch, real heart touch. It depends on you, your choosing to have it so."

"So, we'll call this tree here the tree of choice. I ask you not to eat of it, simply because I want you to stay in touch with me by choosing to. You may eat of it, of course, if you choose to."

"But, please, I ask you not to. I want your love because you choose to live, to stay in touch, and this tree is your opportunity." There was the chance for the break, in the man's power to choose as he pleased. And there the break came.

Mark keenly, that the break began with the man. It is what he did that made the break. There was no break on God's part, except the break in his heart as he saw the man break away. The old friendship was broken. It was broken by the man.

And we've all caught the break habit. It's contagious. It's easy to break. It's hard to break away from the break habit. Yet—yet, there is never an actual break with God except as each man makes it.

It's not a matter of that first man's break, even though he started the down-grade. It's each man's own break or not-break that matters. That, only that, but all of that. Every man stands on his own feet.

The old-fashioned word is sin. A new word sharpens the meaning. The break of sin is not merely a misfortune. It's not a thing to be cured by the surgeon's knife, nor the psychologist's formula. Else things could be fixed up by providing surgeons and psychologists enough.

It isn't merely a personal twist this way or that, more or less accidental, or incidental. No, at the core, sin is in the choosing power. It's a preferring one's own way to God's. The root of that break is in the will.

There never has been any break on God's part toward man. That should be underscored black. His only break is with man's break. For the thing itself, that breaking choice, that was bad. That hurt man.

A hell of suffering was packed in that. For man's sake that must be fought. The snake in man's bosom must be caught and slain lest it sting the man's life clean out.

God's feeling toward man has never changed, not by as much as half the batting of an eye-lid. But he hates the break bitterly. That's why The Man came to let us know how God feels both about us, and about the break.

That's why the extreme thing of dying was done, to break our hearts with the love of it, and rid us of the results of the break, and to put a new power into us.

So the break is mended up by our new choice. And a new tree of choice will grow in our garden. And he and we will meet in heart touch again under the Tree of Choice, which will become a tree of life, never-ending fruitful fragrant life.

What a prince man is that has such power of choice. What a princely power that choosing power is that can break the plan of God. And—and, can make us friends again with such a God.

What a love it is in that Man's heart, and the Father's, to go to such extremes to mend that break. What a break, a bad break, that was that the Man did such an extreme thing to fix up.

An old Western stage-driver cried out in his delirium, "I'm on the down-grade. And I can't reach the brakes." Things seemed at their worse to him. That bad Break really puts things at their worst.

No. 8.—Falling Up! or Down.

Renew your subscription today.



## Letter From a Layman to His Pastor.

C. B. Stoddard.

My dear Brother S—:

**P**ERHAPS I might have been too hasty in my reading of those articles yesterday and, as you say, missed some important points, but I read them and it may be that I neglected to digest them before noting my opinion. However, I believe after all that it was a case of pre-digestion, if that were possible, and I think it is, for it seems to me that I have read and digested most of this speculative science and theology in the years that have passed. I have much of it in books at home—Bergson, Eucken, Wells, Smyth, Murray (David), McConnell (S. D.), Romanes, Mains, Schweitzer and perhaps others that I do not recall. If there is or can be anything different from what I have already read, it can hardly be more than mere variations of what has gone before. It is all speculative theology that cannot save anyone but robs men and women of their faith in Christ. It robbed me once of that faith but I had had a religious experience that finally asserted itself and reminded me that such a real experience of Christ in my consciousness could only give the lie to all these speculations and guesses that find their ultimate conclusion in a rationalism that denies the Christian's faith and his Christ.

I was minded at one time to subscribe for this paper you had and asked for two or three copies. I found there was little in it except speculation and the verities were unmentionable, certainly unmentioned. I already have enough of that in my library and can only spend time for more by denying myself the pleasures and profits of that kind of reading that builds up faith and creates a desire for deeper experiences of Christ. My bad hearing denies me the pleasures and profits of sermons and the testimonies and helpful suggestions of the prayer meetings and I want to find a substitute for these by reading books and articles that make up the deficiency; yet I also read enough of other things to keep up with the tendency of current thought, even of that which is not constructive.

I am liberal but not radical. I have an open mind but do not allow it to become a sewer or a cess-pool. I believe that this "liberty of thought," demanded by destructive preachers and teachers who insist that they can yet remain Christian, is a maximum of liberty with a minimum of thought; perhaps it would be better to call it license. All of us, of mature minds, know that liberty of thought is quite inconsistent with science or any kind of truth, for one cannot take many liberties with facts and the verified experiences of this life without losing prestige, and when Grant, Fosdick, Paine, Ingersoll, Pelagius or any other sinner or heathen, either modern or ancient, denies the experiences I have had of Christ I must deny his "liberty of thought," for he is denying facts that are indelibly written in my consciousness, and not only in mine but in millions of others. Because they have not had these experiences is no warrant whatever for them to say that Christ was only a man and not God-with-us. If he is not God, how can he come to his believers now? If he comes to us now, we are under obligations to him and his cause to witness to the fact and in that manner refute their denials of his Divinity and also their restrictions upon his definite teachings and promises that we have tested by faith and found true. If he were only a man, why does not the world with its great advance in civilization and with all this "new knowledge" and "new theology" produce better men than he was?

The "newness" of all these speculations that are variously called "new theology," "new knowledge," "new science," "liberalism," "rationalism" and other catchy names has the mustiness of King Tut's tomb on its garments, for the ancient Egyptians believed that their race was evolved from the slime of the river Nile; Pharaoh did not believe in miracles until he lost his army in one and Moses was opposed by the rationalists of his time who did not believe in Divinely appointed leadership. Christ had his troubles with the rationalism of the Sadducees, Paul and John met and combated some of our modern heresies and St. Augustine and Polycarp had hard work keeping rationalists out of the Christian ministry. Indeed, I read recently the lament of a modern liberal because Augustine was so narrow that Christianity had to wait until now to get rid of its superstitions, and that is an admission that this "new" stuff is as old as St. Augustine at least, and that, until now, the Christian church has succeeded in keeping it out of the pulpit. Dr. Rowe of the *Methodist Quarterly Review* says that Methodism has gone over to the "new theology" without a jolt. Yes?

All this speculation and the conclusions from it, if there can be any conclusions, lead nowhere and end with a despairing note. They are the basis of the present day pessimistic philosophy that has the pre-millennialists beaten to a frazzle in depicting the terrible terribleness and the awful awfulness of the end of mankind and other things. The Gospel of Christ, the power of God unto salvation, is the only true optimism for the world today. We must lift up Christ: "And I, if I be lifted up, will draw all men unto me."

## "Such as Were Being Saved."

Rev. Charles Rhoads.



**T**HE Church after Pentecost added daily to its membership. But it was not the Apostle Peter nor his brethren who gathered in these members. It was "the Lord" who "added daily such as were being saved." And not by "religious instruction" but by salvation. And thus coming by the Lord's own salvation given by him they came three thousand in one day and by thousands for three hundred years of Pentecostal sweep, as we now know by Harnack's, Orr's and Dobschütz's recent researches.

Such additions constituted Christ's plan for a powerful and world conquering Church. The weak churches of today, impotent before the fearful evils of society, growing weaker as they increase in numbers, churches without witnesses for Christ, without class meetings because of little experience to testify to, without prayer meetings because few really can pray, and without revivals, because it is "education" and not regeneration for Christian life, were not in Christ's ideal for his Church against which the gates of hell should be powerless.

What has made churches great in number so helpless in spiritual power? Because pastors and officials have added annually such as they "hand picked" to consent to give their names to the church. And only "names" were the additions in most cases. Not one-tenth of them ever became workers, not one in a hundred ever wins a soul to Christ.

What shall it profit a church to have its pastor add names to its roll, instead of praying for a Pentecost in which the Lord shall add men daily such as are saved? One church infamous for such additions of four or five hundred a year by a pastor who gained great fame thereby, had rolled up thirty-two hundred names! The successor of that

pastor, a man of God, inquired about the great annual revivals of his predecessor? "There were no revivals," the church said. "But were there not four hundred additions every year?" "Yes, the pastor in February had a crowd of that number come up and give their names to the church!" "Where are they?" "Most of them never again came to church that any one could tell!" This good pastor then failed absolutely to locate sixteen hundred of the thirty-two hundred and no one could give any information about them; he found four hundred others who confessed never having been saved and who withdrew from the church. The original twelve hundred which probably the "famous pastor-evangelist" had found when he first came were all his successors now had left! So much for man-adding names!

But the distressing problem now is that we have churches, many of them, largely made up of such pastoral added names; man's additions of people not being saved. And these "names" are seldom at church, never at prayer meetings nor revival services, live worldly lives or worse, and except for paltry contributions and statistics are worse than of no use to the kingdom of Christ.

Spiritual pastors ask their spiritually-minded little group of people, "Shall we add any more such people as are not being saved? Shall we, poor weak men, add to the church? Or shall we wait in prayer for the Holy Spirit to have the Lord make the additions?" And in some churches the spiritual members say, "Let us pray! The Church will die if we dilute much more."

Paul found a church in Ephesus of just twelve men, who knew nothing of having received the Holy Spirit since they believed. They had probably been "twelve" or a few more for several years, no additions, no power, no influence in Ephesian affairs. But now they received the Holy Spirit and at once a mighty revival, multitudes saved, Diana's altar deserted, the whole city stirred. And there soon came to be the greatest Christian community of the Apostolic era. Harnack's researches show that probably more than one-half of the total population became martyr-spirited Christians. Idolatry, vices, superstitions, gross sins given up and the Christlike spirit and character dominant. A good pastor said, "I have no right to admit into Christ's church any one who is not saved. I will therefore make every effort to get all saved so that they know it and can say so!" Let us all go and do likewise so that Christ may conquer the world.

## The Home for the Soul.

HOWARD W. POPE.

We were born in the heart of God, and we have no real home till His face we see; Meanwhile we are pilgrims, allowed to roam In an alien land, till we reach our home.

The days of our childhood are carefree, glad, Though now and then one's childhood is sad; Our parents and teachers train us well, To be pure and good, wherever we dwell.

The home we make is a refuge and rest, When worn and weary, or sick and depressed;

There wife and children comfort and cheer, Till our courage revives and we have no fear.

Our earthly homes are tent life at best, To train us for our Heavenly rest; That rest is found in the presence of God, When the whole of life's journey we have trod.

## GOOD MORNING, NEIGHBOR.

By the way, if you want a weekly spiritual blessing from now until January, 1924, give me 50 cents and let me have THE PENTECOSTAL HERALD sent to you. I can recommend it. Try this on a few friends.



## COUNTY-WIDE EVANGELISM.

(Continued from page 3)

tions. The free-will offering which I will receive is more generous than I expected, and is far more liberal than I deserve. It will be raised with less effort than is usually made in the larger communities.

The results are wonderful. The tabernacle, which seats two thousand, has rarely been large enough to accommodate the crowd. Almost every night, hundreds have been on the outside. A section outside the tabernacle has been reserved for colored people. This section is usually overflowing. Almost every night the colored people have sung some of their own songs. The crowds come from everywhere. Automobile parties have come at night from as far as fifty miles.

There have been hundreds of conversions, and there will be several hundred accessions to the churches in the town and throughout the county. The Christian forces have been cemented, and their vision enlarged. They have a new appreciation of the bigness of religion. Many family altars have been erected, and eternity alone will reveal the results of this.

This article is written with the hope that the pastors in our town may see the wonderful opportunities that lie in putting on large co-operative campaigns. I am sure most of the general evangelists of our church, even those who usually hold meetings in the larger towns and cities, would be willing to give some of their time to these county-wide meetings. It is my purpose, provided the Lord leads, to conduct two or three city meetings each year, and the rest of my time I am going to put in on these fields which are supposed to be smaller, but which I believe afford the greatest opportunities for real, constructive, evangelistic work.

The general evangelists of our Church, to my mind, and I think I know something about evangelists, as I was President for two years of the Interdenominational Evangelistic Association, with headquarters at Winona Lake, Indiana, are the best, on the average, evangelists in America today. There are a number of them who are big enough to conduct evangelistic campaigns in the biggest cities on the American continent.

I believe if the Methodist pastors in the average Southern town would take up with the other Protestant pastors the proposition of great, county-wide campaigns they would be able to get the co-operation that is necessary to make such campaigns a success. I have found, after having conducted campaigns in about thirty states, that the Baptist, Presbyterian and Christian pastors are usually willing to go into co-operative campaigns when they are sure of sane leadership. I do not mean that our Methodist pastors should attempt to force Methodist evangelists into the towns and counties at all times. It may be that in some counties it would be much wiser for the Methodist pastor to go into evangelistic campaigns under the leadership of evangelists who are members of other denominations rather than their own.

This article is written with the hope and prayer that our pastors throughout the Church may get the evangelistic vision which will lead them to the greatest possible evangelistic program in our smaller towns and country districts.

## We Want to Hear From You.

Referring to the General Holiness Convention, Indianapolis, September 11-16. While your committee is widely acquainted, it is too much to expect us to reach every leader in the pastorate, laity and evangelistic field with a personal letter. We are all expected to attend at our own expense, voluntarily. You must claim your place in the movement without waiting for a sergeant at arms to

hunt you up. It would accommodate us greatly if the preachers and missionaries who are coming would write a card to the undersigned, indicating exactly the days they can be there, (expect a circular but not an answer) so that we can have the pleasure of recognizing them, enjoying their visit, and, if possible, using them.

The program is yet an unfinished symphony; but its success is assured by the following names already pledged to serve: W. G. Nixon, C. H. Babcock, H. C. Morrison, C. W. Ruth, Wm. H. Huff, A. P. Gouthey, Andrew Johnson, Joseph Owen, J. L. Brasher, M. Vayhinger, J. B. McBride, John Norberry, and Andrew Dolbow. By the time this gets in the papers (written July 28 at Eaton Rapids Camp) several other well known names will no doubt be added.

These names assure the breadth and power of the program. Many of the best song evangelists will be there, and the schools are to furnish special music. The publications that bear the message of holiness, and the colleges and Bible schools of the movement will be given space to fix up booths and exhibit their work, making visitors feel as if they had visited all their headquarters. Institutions desiring booths will write the undersigned, who will forward their request to the proper committee.

JOHN PAUL.

## Corner-Stone Speech.

Rev. Andrew Johnson, D.D



THE following is a free report of Andrew Johnson's speech at the recent dedication of the new Theological Building, Asbury College. The speaker in his characteristic manner addressed the audience both with succinct, high-sounding sentences similar to these: "I stood the other day between the greatest passenger ship of the world—the Leviathan—and the greatest war-ship of the United States—the West Virginia—and viewed those two giant monsters of the commercial and military realm, but I consider it a greater privilege to stand on this scaffold today in order to help dedicate the corner-stone of this Theological building. There are four things for which a rock or stone in this connection stands.

1. *Admiration.* The old fetish stone of the ancient people stood for worship. We do not look upon this cornerstone today with awe, superstition and ignorant worship. Nay, we do not worship the stone itself but we admire the principle which it represents. Inscribed on the stone are the words of this immortal motto—*The whole Bible for the whole world.* We admire the ring and the range of the words of this courageous and cosmic conception.

2. *Adhesion.* It is said that the mad-stone will adhere to the wound of a mad-dog bite. This is another use of a stone. Let us adhere or stick to the principles, the perpetuation of which this building is grandly rising in its splendid superstructure. Let us be loyal to the doctrine of full and free salvation. Let us stick to the truth and stand firm if the heaven's fall.

3. *Interpretation.* The famous Rosetta Stone was the means or the key by which scholars were able to decipher the Egyptian hieroglyphics. So, let the cornerstone of this building stand for the key of correct biblical interpretation. We believe that we correctly interpret the teaching of the Bible when we advocate holiness as a second, definite, distinct work of grace. Let us ever interpret the Bible along the line of the great fundamental, cardinal doctrines of Christianity as opposed to all modern evolutionary tadpole tactics and biological baboon boosters.

4. *Foundation.* A rock stands for a solid foundation.

"On Christ the solid rock I stand,  
All other ground is sinking sand."

"Other foundation can no man lay than that is laid, which is Jesus Christ." "If the foundations be destroyed what can the righteous do." God pity the man who calls himself a real, genuine Bible Christian who is ashamed to be classified as a Fundamentalist. To be a full-fledged fundamentalist does not mean that one must be a reactionary, a moss-back or a mediaevalist. He may believe in learning, science, advancement, progress and all true modern methods and yet be a fundamentalist of the first water on the great underlying principles of truth which are eternal. I am a progressive fundamentalist. Progressive as to methods and fundamental as to principles. Yet I do not care to give up the old, true and tried and successful methods for new ones just because they are dubbed and denominated *modern*.

The immortal Plymouth Rock, with the date sixteen hundred and twenty deeply embedded in its side, still stands on the New England shores, washed by the waters of the raging Atlantic. Would it be wise to roll this rock into the ocean and put up a new modern rock carved out by College professors with the picture of a long-tailed monkey drawn upon its polished surface, a monument not to our Pilgrim Fathers but to our primitive, primeval "fathers" of the Simian tribe? "Our rock is not as their rock, even our enemies themselves being judges."

5. *Fortification.* The old gigantic Rock Gibraltar forcefully represents the principle of fortification. Our peace of defense shall be the munition of rocks. As Bryan said it were better to know the Rock of Ages than to know the ages of rocks. The gospel and the theology which will be preached and taught in this Institution will make a veritable fortification against which the gates of hell cannot prevail.

The Delphic oracle over the door of the temple of Apollo was in the form of the Greek phrase *Knothi Seaton* translated into English *know thyself*. So over the door of this temple of theology let us not only study the know ourselves, but to know God—the highest and the greatest knowledge in the universe. The double-faced Janus door in the great governmental building of Rome represented peace and war. When the door was closed Rome was at peace. When the door was open Rome was waging war. Such was the war-like spirit of Rome that it is said that the door was only once or twice closed during a stretch of three hundred years. I hope that the door of this theological building will never be closed in its offensive warfare against destructive higher criticism and Darwinian evolution.

If at any time any professor sounds an uncertain note on the great cardinal doctrines of our holy religion let him be quickly and forever excommunicated from the College.

Asbury is filling a needed place in the collegiate and theological world. The average college and Seminary of today are playing right into the hands of the higher critics. If we are sincere we cannot be silent any longer. We must speak out in meeting. We must fight the battle to a finish. We cannot be flattered or forced to compromise or make concessions. Church history is full of polemics. On with the fight! Evangelism is the greatest opponent to destructive criticism. Asbury College with the completion of the present Theological building and the emergence of the Seminary will constitute the most formidable institution against so-called *modernism* on the American continent. It stands for broad, eternal, universal principles and cosmopolitan plans. In its ministerial and missionary capacity it contemplates the whole man, made whole by grace, for the whole of his time with the whole gospel for the whole wide world. Let parents who believe in the whole Bible pray and plan to send their sons and daughters to Asbury College.





# WORKERS TOGETHER WITH GOD.



## COUNTY WIDE EVANGELISM.

Through the experience of some of our general evangelists, such men as Bob Jones and Burke Culpepper, I have come to the conclusion that in much of our rural territory we could put on county-wide programs of evangelism, reaching thousands of people, with the county seat as the center of operations. A large tent or tabernacle could be erected and services held every night, the pastors of the county and the evangelistic party holding services in various sections of the county throughout the day.

Such campaigns are no longer an experiment. If you will read the article by Rev. Bob Jones in this issue, you will see how well it worked out with him. I do not think there is a general evangelist in our church who would not be willing to give much of his time to this work. My idea in giving the article of Brother Jones to the press is to emphasize this matter and call upon our pastors to organize for movements of this kind. If they need any assistance in the organization and will write to us as Secretary of the Bureau of Evangelism, we might aid them in getting the movement started.

I have formed the conclusion, after careful study, that we must use unusual methods in many places if we are going to get results which, as leaders in the church, we covet for our Lord and King.

I trust the pastors throughout the Church will keep our general evangelists occupied every day which it is possible for these men to give to their work. If you are needing a helper or an evangelist, communicate with the Bureau of Evangelism or with the Conference Committee on Evangelism. These are the organized agencies in the Church to promote evangelism throughout the denomination, and we give our services to the pastors absolutely free of charge. We are hoping that you will correspond with us when in need of any assistance that we can render you.

If we do in the field of evangelism what the General Conference by its unanimous action expects and requests of us, we must work together and work all of the time during the quadrennium: We should be wedded to no method. Forms and programs are useless unless they produce results.

R. L. Russell.

## EBENEZER CAMP.

The annual camp at Ebenezer closed July 22. Rev. E. O. Hobbs was the evangelist, assisted by local help. Much good was done, notwithstanding the opposing power of the enemy. There seemed to be an under current to oppose the work, but God was more powerful than the devil.

The singing was led by Mr. Clayton, of Jonesboro, La., while his daughter served as organist. Bro. Ed Lejeune preached in French to a large number of Creole people. A number camped on the grounds and the shouts of the saints were heard on the early morning air, as they gathered for prayer meetings. Large crowds attended from the first and some 70 professed to be saved, reclaimed or sanctified. Bro. Hobbs took a firm stand against all forms of sin and dug deep on backsliding and camp meeting religion.

Miss Vera Williams conducted the children's meetings and a number were saved. Miss Williams bids fair to be a great worker in the Lord's vineyard. Pray that God may direct in selecting workers for 1924 camp. We must have Spirit-filled men and women to carry forward the work in the crisis that is upon us. Doubtless we are living in the "latter days" when Jesus will come to claim his own.

Mr. Otis Faulk deserves credit for his faithful work in keeping things going. He is planning and improving the camp for another year. We are grateful for the part the preachers took in the camp, which is set apart for the spread of holiness and the salvation of souls, regardless of sectarianism. Our motto is "Holiness unto the Lord."

T. H. Hoffpauir.

## HARVEST REAPING.

The Camp Meeting Season is God's filling station. After the busy cares and many duties of life, it is wonderful how God meets with his people when they get together throughout this country under the tabernacles and tents. We have been in four meetings since writing *The Herald*. Our first meeting was in Charleston, W. Va., our home city. There God blessed us with very definite results. There were more than forty souls saved or sanctified during the meeting. A great number of hungry-hearted Christians bowed at the altar and received their pentecost. Wesley's advice to his preachers, if followed, will bring the same results today. "Preach holiness, either directly or indirectly, in every sermon."

The Lighthouse Mission in St. Louis was our next meeting. Truly this Mission is and has been a light to that city. They hold services three hundred and sixty-five days a year. For twenty years they have had the leading evangelists for summer and winter meetings. During the ten days there, God's glory came on the people, while the saints of God shouted aloud his praises, and hungry souls made their way to the altar. Some were saved, some were reclaimed, while many of the Mission people were gloriously

sanctified. Many of the young people have a real experience of holiness, a definite call to Christian service, and are knocking at the doors of our holiness schools for Christian training.

From here we hastened to Center Point, La. This Camp is known as "John Paul's Tabernacle." This is Dr. John Paul's old home. This was my third consecutive year to labor. The camp is young, but God is marvelously blessing and the seed sown will bring forth a great harvest.

At this writing we are at Empire City, Okla., the meeting being held under a tent. Rev. H. A. Longino, pastor, is a graduate of Asbury College. This is our second meeting with this man of God. The meeting has been running five days and numbers are lifting their hands for prayer, while several have bowed at the altar and have been definitely saved. Bro. Longino has laid a good foundation, and the result is, many are hungry for holiness. We are expecting a great ingathering of souls. Rev. L. E. Adkins, has charge of the singing. He is what we call an exceptional Song Director and his solos are very effective. The duet work by Brother Adkins and my wife rejoice the hearts of the saints and melts the hearts of sinners, as they sing with the Spirit of God upon them.

The Junior work, which is under the direction of my wife, cannot be overestimated. Through the Juniors, she reaches practically every home in the community. The young people at our Camp Meetings are urged to a definite decision of Christian experience. We desire that *The Herald* family remember us in our prayers, as we go from meeting to meeting.

Evangelist R. A. Young.

P. S. We have some time yet open for the Fall, and would like to hear from any pastors that desire our services.

## BOAZ, ALABAMA

Rev. E. W. Osburn, our beloved pastor, assisted by the board of stewards, secured the services of Rev. Robert L. Selle and wife of Winfield, Kansas, to conduct our annual revival at the M. E. Church which began the 8th and continued through the 22nd of July. This was our first meeting with brother Selle and so our life is enriched by two other of God's saints on our list of acquaintances. Since brother Selle has been in the ministry so long and has traveled over the states he needs no introduction. But I want to say that he is a dear brother sent of God to preach the old time gospel of full salvation from all sin. He is so filled with the Holy Spirit and his face so radiant with a God-like smile, that it is good to be in his presence. His sermons were forceful, clear, and scriptural from beginning to end. Attendance was good and interest manifested all the way through. Very few unsaved in the congregations so that those coming to the altar were for getting closer to the Lord and being filled with his Spirit. Brother Selle did some great preaching which brought the church into a closer fellowship with the Christ who is mighty to save and sanctify. Our souls feasted on the manna from the throne of God. The visible results were not as good as we would like to have seen but God does not look on outward appearance but on the heart and we trust him for victory. Seed were sown by the presence of Brother Selle in our midst and his sermons which will bring forth fruit for him in the Kingdom of our God. The church is greatly edified and faith increased so that we shall never forget these dear people.

May Heaven's richest blessings be upon Brother and Sister Selle in their labors in his vineyard and that God will convert souls under their ministry is my prayer. We want them to come this way again. God bless *The Herald* family.

A. A. Burke.

## BEULAH CAMP MEETING.

The second annual camp meeting of the Laymen's Holiness Association was held at Beulah Camp, Pleasant Ridge, Wis., June 20 to July 1, 1923. This meeting will long remain in each of our minds and hearts as one which God blessed in an unusual way in this day of formality. The Holy Ghost was allowed to take his course in the hearts of the people.

Rev. Preston Kennedy, of Binghamton, N. Y., was the evangelist and a more true man of God, we believe, could not be found. God has given him a personality that few people have, and a message that searches the hearts of his hearers. He preached a full salvation that saves from all sin. The song services were conducted by Brother and Sister Frost, of Gess, Ky.

The large new tent was none too large for most of the evening services and the Sunday crowds could not be accommodated. Most every service found somebody at the altar seeking God, and sometimes it was crowded with those seeking pardon and sanctification.

The first Sunday afternoon a call was given for those who had felt a special call of the Lord and the altar was lined with young men and women; of these, some felt the call to the ministry and two of the young ladies offered their life service to the mission-

ary work. There was no preaching the last Sunday morning as God had provided for the services in another way. This service was better felt than told, for a wave of glory seemed to hang over the camp. The Lord was leading and before it closed some found their way to the altar and prayed through. Luncheon was apparently forgotten for the time being.

The last day of the meeting, July 4, the old officers were all reelected for another year and a pledge offering was taken for the year's work which amounted to more than \$1200. After the election Bro. Driskell called the officers together at the altar and Brother Kennedy led in prayer, asking God's blessings on each officer and for divine guidance in our plans for the coming year. After the prayer each and every man went away determined to let God have his way.

Time only will tell what these meetings will mean to the community and surrounding country. We are praying for and expecting a larger camp meeting next year. Brother Kennedy has been engaged for the next annual meeting.

May God have all the glory of this meeting.

John J. Armstrong.

## REPORT FROM COOPERDALE CAMP 1923.

The camp meeting held at Cooperdale, Ohio, came to a close Sunday night July 22. The camp this year was without doubt the best ever held. The weather was ideal, and the meeting was ever under the divine guidance of the blessed Holy Spirit. Many hungry souls were fed, many were saved and sanctified wholly. Three young ministers from Asbury College had full charge of all services. They were Brothers Kirkpatrick, Ernie, and Phillips. Their preaching was of the very best and full of unction and power from the Lord. The result of this meeting will only be revealed in eternity. The boys left for Danville, Ohio, where they are engaged in a series of meetings and according to reports we receive they are having great success there. To God belongs the glory. In conclusion I might add that one of the Brothers, Eugene Phillips is our old schoolmate having been raised and lived in our community all his life. May the boys continue their good work for lost humanity.

Report by Robert L. Thomas, Conesville Ohio.

## REPORT OF WARSAW HOLINESS ASSOCIATION CAMP FOR 1923.

The annual camp meeting of the Warsaw Holiness Association, came to a close last night August 5, 1923 and proved to be one of the best meetings ever held by the association. The weather at times was threatening but the people came from far and near in great numbers and everybody seemed to really enjoy the services. A good many were reclaimed, converted, and sanctified through the precious cleansing blood of Jesus. It will take eternity alone to reveal the great good these camp meetings do. The best preaching and singing that it is possible for one to hear came from the workers, and we feel that in Brothers I. N. Toole, W. E. Reed, and A. H. Johnston and wife, the officers of the camp made a prize selection when they secured them for this years camp. They are also all engaged for next year. A popular subscription was taken the last day of the camp in the form of pledges to be paid in next year for the expenses next year, and as the Lord always does his work well, we found the pledges easily came up to and more than was asked for. May this camp continue its good work through the divine leadership of the Father, Son, and Holy Spirit, to whom be the honor and the glory.

Robert L. Thomas.

## SALE CITY CAMP.

Rev. John Clement is indeed a wheel-horse. He completely captivated our Sale City people with his wonderful and powerful messages. Miss Essie Norris did splendid work as song leader and soloist. Miss Lillie Lewis, of Macon, Ga., presided at the piano with dignity and grace to the delight of all. Our camp was one of the best yet held. We called Bro. Clement for next year.

The writer began at Winder, Ga., on the night of July 30. I see Brother Charles Tillman's tracks here. He is being used of the Lord, and I trust he may live long and continue his usefulness. My winter, spring, and next summer's slate is now in the making and will be glad to answer calls in the United States or Cuba.

Walstein McCord, Sale City, Ga.

The Sixth Edition of "The Way of the Cross," by Dr. J. Gregory Mantle is nearly exhausted. Paul Rader calls it "a wonderful book," and recommends it as a text-book on the subject with which it deals. You will do well to order a copy at once from The Pentecostal Publishing Company. Price \$1.50

Is there among your acquaintances a person that is a shut-in? If there is could you do them a kinder act than to send them *THE HERALD* until January, 1924, for 50 cents and pray that it may bring joy, peace and sunshine.



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raped by a godless world before their eyes. The men of this nation have always stood ready, when the time came, and sacred principles were at stake, to shoulder arms and do battle for those things that men ought always to love better than they love their own lives. In the matter of our holy Christianity everything that is sacred and supreme is involved. We cannot keep quiet and be guiltless before God and men. We must be earnest protestants against the floods of unbelief and godlessness which seem determined to break down the barriers and overflow the church that Jesus bought in the agonies of the cross.

In counting up the forces of good and evil, of faith and doubt, of those who stand for the old tried and true gospel, and those who are rallying around the flag of the new theology, whose apostles have never yet kindled a revival fire or won a soul, we must not forget *Almighty God*. He stands for the Bible, for his only begotten Son, for the Holy Ghost and for the Church on earth. He will see that his Son has a bride, sacred and undefiled, separate from the world, robed in righteousness and anointed with power from on high.

Those who go to war against God and his eternal purpose are marching to defeat. They may imagine themselves victors. They may carry their point in many instances and congratulate themselves that they have won victories for their new ideas and isms. They may, for a short time, feel as triumphant as did the Jews when they ridiculed and laughed at our dying Lord, but their day of judgment will come. God himself will arise and his eternal truth will triumph. Jesus Christ shall reign until he hath put all enemies beneath his feet.

While we are waiting to see what we shall see, we should like to suggest to all true Methodists, north and south, to stand for the church, for the Bible, the Lord Jesus and true Methodism, and to notify elders, district superintendents and bishops that they will not support pulpit skeptics, nor loose liberals who want to throw open the doors of the church and bring in all sorts of worldliness.

### H. C. Morrison's Slate.

Winona Bible Conference, Winona, Ind., August 23-26.

Ocean Grove, N. J., (camp) August 28-Sept. 2.

## Lessons Learned In a New School.

Secretary M. P. Hunt.

Bro. Editor:



I have been for several months past a student in a new school and I ask space for reflecting on some of the things I have learned.

When our Anti-Race Track Gambling Commission created a situation in which candidates thought it expedient to declare themselves as touching legalized race track gambling, we were of necessity more or less involved. This in a way has been embarrassing and has resulted in all sorts of conjectures and rumors; but we have frankly faced the situation and have not hesitated to denounce any individual or party that has dared pose as the friend of race track gambling. When out of the five candidates for Governor, two, Colvin and Barkley, one a Republican the other a Democrat, came out against the race track gambling evil, our office sent out thousands of letters urging Republican voters to do all in their power for Colvin and Democrats likewise for Barkley. When the race horse interests and gambling crowd captured the Republican State Convention, and at the behest of Maurice Galvin nominated Dawson, we then did all in our power for the nomination of Barkley. It is now known to all that want to know the truth that had we had clean politics and a Convention and Primary free from corruption, that both Colvin and Barkley would have been named. As it is, the Kentucky Jockey Club and other allied interests that for months have spent money lavishly and had their hirelings going about the State in their interests, can now retire for a rest and stop the heavy draft on their treasuries, since it makes no difference who of the two nominated is elected Governor, they will have in him a friend to be relied on.

Good citizens of both parties are asking what is to be done. Thousands want an independent candidate, but this is a big problem, and it is to be questioned whether it would not hinder rather than help the work in hand. Let an outraged citizenship possess its soul in patience. The battle is not lost. Great headway has been made. It is almost certain but for the heavy rains in Western Kentucky that Barkley would have won in spite of the great odds against him. Victory is just a bit deferred. While for some it may make the heart sick, yet it is not wholly an evil. Two years from now we can win, it makes no difference who is Governor. Some of us are just learning how to fight. In the two years ahead there is a great educational work to be done. This leads up to my observations.

1. The most amazing lesson I have learned is that many who count themselves respectable church members seem to think that any and everything goes in politics. I have known of prominent Baptists pulling off political stunts that should make the imps of darkness blush. How will a religion that fails to make a citizen work and vote for the best interest of the home land here, open to such the portals to the glory land on the other side? As I see it, but one thing can save such and that is ignorance; ignorance that is at once the foe of righteousness and democracy. The citizens that vote wrong slap their own prayers in the face and join with the forces of evil in helping to set back the onward progress of God's Kingdom.

2. I have learned as never before that thousands of citizens have no proper conception of the high responsibility of citizenship. The ballot is ours at an awful price. Our revolutionary fathers bought us this privilege and responsibility with their blood spilt on

many a gory battle field. And now listen at the low, sordid and selfish motives that are allowed to govern the ballot of professedly good citizens. The examples I give are from such. One man said he was working for a certain ticket because he had been promised a job; another that he was supporting a certain candidate because once in the hour of need he had done him a favor; another because he and the candidate were in school together; another because the candidate was a fellow citizen of his town, and yet another because he wanted to vote contrary to one he did not like.

Instead of searching for the candidate who best represents the ideals of a Christian civilization and who is therefore best fitted to serve to the uplift and good of all, little petty things are allowed to determine their ballot. God bring us to the day when only his glory and the good of mankind as a whole shall be the determining factors as to our ballot. What is the difference between the citizen who sells his influence and ballot for a job and the poor untutored colored man or foreigner that sells his ballot for a dollar or two? And what think you of the man that has no higher conception of his citizenship than to use his ballot to reward one for past favors?

3. I now have a new conception of the teaching of Jesus that the children of this world are wiser in their generation than the children of light. They know how to get together and pull together. The forces of evil lined up in the two recent political contests with remarkable unity. They know how to prefer their sordid self interests to any party loyalty. When the great militant host of God thus unify, the forces of evil will be quickly routed. But this cannot be until there is an awakening as to the high and holy purpose of the ballot and a willingness to put God, home and native land above party consideration.

4. I have had driven home with an array of examples, the sad fact that in all too many instances religion is a kind of Sunday affair with little or no place in business or politics. Men knowingly corrupt hold high holy places in the church. I am wondering if John the Baptist should come again if he might not say to many among us seeking baptism as he did when he cried to the multitude that pressed him for baptism, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance." This is the day of a dry-eyed confession and an unchanged life following profession. Many I fear interpret the Baptist slogan, "Entire separation from Church and State," to mean an entire divorcement of religious convictions and ideals from their political life. God knows what is needed in Kentucky is a religious consciousness that shall guide us in our political activities.

5. I now see as never before the mistake of any one registering as an independent. The laws governing our political activities were made largely in the interest of the two dominant parties. There is nothing to be gained by registering as an Independent, and much to be lost. To illustrate. If all the one-time Democrats who now register as independents had been registered as Democrats, Barkley would have been an easy winner. The independent voter is shut out of the fight where it is often the most crucial. Hence let Democrats and Republicans with independent proclivities register as Democrats and Republicans and this gives you the advantage of place in the councils of your party where you can often be of immense help. I hope this lesson learned at a great cost will lead thousands now registering as independents to henceforth register their party affiliations.

6. A timid soul that shys at being criticised will not last long in a political battle against the forces of evil, with whom might



makes right, and that hesitate at nothing that promises the desired results. With them the end justifies the means. I never could have dreamed that any humble preacher could have had as much money spent advertising him adversely as I have in the last few months. Papers all over the State have carried ads. attacking me from every possible angle. I can hardly turn around without meeting some dirty campaign lie. It has been, to illustrate, diligently reported that I was getting big money for supporting Barkley. I have met it out over the State and this day's mail brings the following letter from a deluded soul that has manhood enough to sign his name:

"Louisville, Ky., July 31, Rev. M. P. Hunt, City.

"Dear Sir: This is to state that I was raised in the Baptist Church and am still in that religion and will believe in no other. But I don't believe in the pastor of any church being a politician. I have it on good authority that you accepted \$6,000 to use your influence in behalf of Mr. Barkley. I want to say that I was whole heart and soul for Mr. Barkley, until you made yourself conspicuous by flaunting yourself before the public. I am not going to vote for Mr. Cantrill. I don't like the gang behind him. I am going to vote the Republican ticket for the first time on account of you. I believe that any preacher of any denomination that will mix in politics is a scalawag, and he ought to be kicked out of his church. I cannot believe that you are an honest man."

Signed \_\_\_\_\_."

What as to the facts. I have never received one cent in any way, shape or form for any word said or anything done favorable to Barkley. My ardent support of Barkley has caused me a lot of hard campaigning and the Commission some good money. Mr. Cantrill in almost every speech has wilfully, deliberately, and with malice of forethought misrepresented me and the Commission I have the honor to serve.

Has it all seriously hurt? No. It has not always been pleasant, but for the most part the injustice of the attack has been so manifest as to largely rob it of its power to hurt. Being cursed and lied on is sometimes an honor, and I count it so in this instance. Keep on good terms with God, keep yourself clean and unspotted from the world and keep up your warfare against the forces of iniquity and in God's good time you will come out a sure winner. The mills of the gods grind slowly but sure. I have no doubt of a great victory in the near future. My prayer is that God will keep me from doing aught contrary to his will.

### Are You Coming?

From all points of the compass we have news of people planning to come to the General Holiness Convention at Indianapolis, September 11 to 16. Many of the nation's leading preachers of the full salvation tribe have said they are coming, many others having engagements are trying to adjust their dates to be there part of the time. Indianapolis is looking for us. An impact committee is there planning to use our workers throughout the city during the great feast. Do not wait to be called. Every one pays his own way and comes. And it will be worth to his work or his ministry ten dollars for every dollar he puts into it.

JOHN PAUL,

Chairman of Committee, Upland, Ind.

ORA M. RIGGS,

Secretary, Chicago, Ill.

MRS. H. C. MORRISON,

Corresponding Sec., Louisville, Ky.

J. F. KNAPP,

Corresponding Sec., Cincinnati, O.

Do not fail to read our Special Offer on page 16. Then act.

## Question Box.

REV. G. W. RIDOUT.

Ques. *What is to be understood by the term Carnality used so much by holiness preachers?*

Ans. I can answer that question best by passing on a good definition with scripture proofs by Rev. L. I. McDougale, published some years ago:

It is "enmity against God, it is not subject to the law of God, neither indeed can be." "The old man" is inherently impure, ungovernable, and possesses a constitutional prejudice toward holiness and God.

Carnality is an inherited sinful state. 1 John 5:17; Psa. 51:2, 6; Rom. 5:12; 7:1-25; 1 Cor. 3:3; Eph. 2:3; Job 14:4; St. Matt. 7:17, 18.

God did not create sinful souls and is not the author of carnality. Jas. 1:13-18; Rom. 5:12, 18; 3:23; 6:23; 1 Cor. 15:21, 22.

Carnality is an unchangeable enemy of God and man. Rom. 8:6-8; Gal. 5:17; Jas. 4:4; Eph. 2:3; Matt. 22:54-62.

Carnality is excluded from the kingdom of heaven. Gal. 5:17-21; Rom. 8:6, 9; Matt. 5:8; 18:3; 25:1-13; 1 Cor. 6:9.

The pardon of transgression and the cleansing of the soul from inherent unrighteousness are not identical nor simultaneous. Joel 2:29; John 14:16, 17; 16:7; 1 Cor. 2:14; Jude 10; Luke 24:49; Matt. 3:11; 5:6; 18:3; Acts 1:5; 2:4, 39, 41; 4:4, 31; 5:32; 8:14-17; 11:15; 15:7-12; 19:1; Psa. 51:2; Isa. 6:6, 7; Gal. 3:2, 3; Col. 3:1-17.

Carnality is removed by crucifixion, Rom. 6:3-6; 7:6; 8:13; Gal. 2:20; 5:24; 6:14; Eph. 4:22; Col. 3:5, 8, 9; prayer, Psa. 51; Luke 11:13; faith, Acts 15:9; Rom. 3:20; Gal. 2:16; 3:2, 3; the blood of Jesus, Heb. 9:14; 13:12; 1 John 1:7, 9; and by the Holy Spirit, Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2. Crucifixion killed carnal Saul and produced spiritual Paul.

Ques. *The statement found in the Bible to the effect that we will reap what we sow applies to which life—this or that beyond the grave or both? When Jesus would perform a miracle and tell the benefactor to say nothing about it and the person did tell it, was Jesus displeased? Do you believe that godly parents will have wild, reckless, lawless children? I can't see why they would. It looks to me like that through intercessory prayer God would save their children.*

Ans. First. We reap what we sow in this life, as well as in the world to come, if we are not covered by the blood.

Second. It was expedient at times that benefactors of Christ's miracles be admonished to keep quiet but we have no proof that Christ was displeased when they noised it all around and shouted his praises.

Third. We have to face facts. Many good parents have very wicked children. Religious experiences are not transmitted, but oftentimes the wicked propensities of parents who subsequently got marvelously saved and sanctified by the grace of God, have been reproduced in their unregenerate sons and daughters. Many good parents persist in prayer till their children are saved.

Ques. *1. Does a good witness for the Master rise to his feet trusting the Lord to give him a testimony, or does he prepare his testimony beforehand?*

2. *Is salvation possible to anyone who has had no divine revelation or assurance?*

3. *Are foreign missionaries sent out by the Wesleyan Methodist Church?*

Ans. 1. I think the same spirit indicated in Matt. 10:19 and Luke 12:12 will be given for testimony.

2. The blessing of assurance and knowledge of sins forgiven (Luke 1:77) will be for every penitent and trusting soul. Isa. 55:7.

3. Write to the W. M. Church headquarters, Syracuse, N. Y., for particulars.

## The Shorter Bible.

Winfred R. Cox.

The reader will observe that the "Shorter Bible" is a product of very recent years. In fact if it had been thrown upon the public very many years ago, it would not have met with sufficient demand to have justified its publication; but we have come to times when such mutilations of God's word as is the case in this "Shorter Bible," find acceptance and even since it appeared, more serious attacks are being made upon the Word of God.

I have found in examining the "Shorter Bible," that the authors have eliminated eight complete books from the Old and New Testaments and four hundred and twelve complete chapters from what is left. The books which are left out are, First and Second Chronicles, Obadiah, and Haggai in the Old Testament and Second and Third John, Titus and Jude in the New.

With their unholy knife, they have cut out eighty chapters of the Psalms. They only leave us twenty-nine verses in the one hundred and nineteenth Psalm. In Revelation their unholy ax cuts out eleven complete chapters and two hundred and eighty-three verses from the remainder.

In the Gospel of John they remove two whole chapters and two hundred and twenty-three verses. In John 3:16 destructive criticism shows itself by leaving out the word "begotten."

It is very noticeable that the last four verses of Revelation the twenty-second chapter, and that part of Deuteronomy the fourth chapter, where commands are given to not add to, or take away from the Word of God, are left out. It appears that the most sacred things and places are not regarded by many these days, of sufficient importance to be desecrated. The day of reckoning will be a sad one for these invaders of holy things.

## A Governor's View.

My objection is not to the fact of religious belief, or lack of religious belief of the professor—that is his own concern. He has the same rights and should enjoy the same freedom that I claim for myself. I object to the making of any of these statements for the purpose of undermining the faith of the students, of belittling the faith and religious beliefs of their fathers.

"The teacher who is worth retaining is a leader, a model to his students. Let him scrupulously refrain from expressing sentiments to his loyal but immature followers that may undermine or break down that faith which the experience of a world shows is the only sure foundation on which to build individual and national character.

"I believe it is but fair to the people of this state who pay the taxes for the support of this institution and who send their children here for their education, to assume that upon reaching the university these young men and women will be encouraged to attend the church of their fathers, and that nothing will be done directly or indirectly for the purpose of undermining their faith. If later, and in mature years the student desires to leave the church of his fathers, or to forsake church altogether, let it be the result of the serious reflection of a mature mind, rather than as is now frequently the case, the result of the student's desire to follow the style of a professor in the hope that "marks might follow fawning."

"I am speaking now with all sincerity, and on behalf of the fathers and mothers of our state, builders of the commonwealth who still share the faith of their fathers."—Governor of North Dakota.

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## OUR BOYS AND GIRLS

### QUEER THINGS THE NATIVES DO.

Mrs. J. J. Davis.

It is not my intention to give native customs in this paper, but to give a few of the things that the natives do that make us laugh, and yet many of them are very provoking, especially if one is in a hurry or if their mistakes involve something important. Most of these instances are experiences with a "raw native" as we say. I mean by that one who has never been around white people and have never been in a white person's house. It will give some idea of what it means to try to teach one of this kind.

I took a new boy to do the washing. I helped him several weeks, showing him how to make the bluing water, thin the starch, etc. When I thought he knew how I wanted it done I left him to himself. For several weeks he put too much bluing in the clothes, and, of course, each time I called his attention to it. Finally it dawned on me that he thought I wanted the clothes blue so I asked him if he made them blue because he thought I wanted to change them to blue, to which he replied, "Yes." Then I tried to tell him that only a little bluing would make the clothes look white.

One day a man came to Mr. Schaedel and asked him for a loan. The natives know that we do not uphold them in making debts, so Mr. Schaedel said to him, "I can't see you for the smoke." The man took him literally and went away. A little later he returned and said, "Chief, is the smoke gone?"

One night just after supper we heard a terrible crash of dishes. I found that the boy was trying to wash them in the dark and had knocked three cups off of the shelf of the safe where he had put them. I asked him how he came to knock them off. He replied, "Mama, I didn't knock them off, they just fell themselves." I then said, "You must have caught the dish towel on them then," but he insisted that they did it themselves. That is one thing you cannot get a native to say—that they do anything of that kind. The thing itself always does it. It fell, or it burned, I didn't let it burn, etc.

Although these people have never had a written language and nothing from which they could get an idea, yet I have often gone around the school-room and found more than one pupil, either child or grown person, writing from right to left, and the other day one woman started to read that way.

Perhaps the most amusing and yet the most provoking incident I have witnessed was when I gave my boy credit for as much common sense as is allowed when he didn't deserve it. I gave him the lamp to fill and went with him to the store-room to show him how to fill it. An empty box was on the floor near the oil tin, with the open side up. I said, "Now set the lamp on that box," thinking of course that he would either turn the box upside-down or on one side, but instead of doing that he tried for several seconds to balance the lamp on the half-inch edge of the box. I was just watching to see what he would do when, to my surprise he turned the lamp loose. Of course it fell, but fortunately it was a brass lamp and the chimney was not on it.

My cook has been around the mission for years, so when we were putting up our little stove for housekeeping he stood and watched us. A few days later I said, "Mubala, the stove is smoking, I want you to clean it." After an unusually long time I still heard the stove rattling. On investigation I found that he had taken the whole top off of the stove and was taking it all apart, pipe down and all. He seemed surprised that he was not doing it right. He had been dish washer in one of the kitchens before, so I supposed he knew how to clean the stove.

Once when Mrs. Schaedel was at another station, she told the boy to make a fire in the stove and he built it in the oven. With this one I close, leaving it to you to guess the many, many other similar things they do before they learn.

Wembo-Nyama, Congo Belge.

Dear Aunt Bettie: Knock! Knock! There must be someone at home. Yes, there I see Aunt Bettie and the cousins. Say, cousins, what have you been doing all of these long days? I have been house-cleaning. We certainly had a good meeting; our preacher was Bro. McClintock. He was a fine preacher. Our pastor is Bro. F. D. Swanson; he lives about a mile from our house.

Myrtle Caroline Havicus.  
Corinth, Ky., Rt. 2.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? My grandma takes *The Herald* and I enjoy reading it. I have two sisters and three brothers. My age is between 4 and 8 years. The one who guesses it I will write to them. I have gray eyes and red hair. Geneva Wilson, I guess your age to be twelve. Don't forget the letter. Someone write to me.

Bertie Sanders.  
Bertha, N. C.

Dear Aunt Bettie: How are you and all the cousins? My father takes *The Herald* and I enjoy reading the Boys and Girls' Page. I have brown hair, blue eyes, and am 10 years of age. I go to Sunday school every Sunday. I am 3 feet tall.

Henryetta Miller.

Dear Aunt Bettie: I live on a farm. I have five sisters at home and two brothers. I have blue eyes, brown hair and light complexion. Georgia Grammer, I have your birthday, Feb. 22. Mildred Arch, I guess your age to be 13. Am I right? If so, be sure and send me your picture and write to me.

Cynthia J. Miller.  
Rineyville, Ky.

Dear Aunt Bettie: Will you admit an old lonely woman to your Page? Your good paper draws me nearer my God. I feel like the Lord is going to heal me. I want you to pray for my daughter that she may be healed, and that her husband may become a Christian.

Mrs. Martha J. Shelton.

Dear Aunt Bettie: Here I come to bother you again. I sure was glad to see my first letter in *The Herald*. We are having a good revival meeting here, held by our District Evangelist, T. E. Smith. He is a good preacher. We have meeting every day at eleven and every night at eight. We are going to have my little brother and sister dedicated into the M. E. Church. I am 14 years old and will be in the 9th grade next year. I have 4 brothers and 3 sisters and all of us belong to the M. E. Church.

Bonnie Duncan.

Dear Aunt Bettie: I will squeeze in once more. My age is between 5 and 10. Can any of you guess it? I live right beside the church. My papa is pastor of the Malden Methodist Episcopal Church. I have just got over the measles. On account of my being sick I could not attend the last day of school. I am in the 4th grade. My papa doesn't want me to be promoted because I am too young to do 5th grade work.

G. W. Thumma.

Dear Aunt Bettie: Please let me come in and chat with you awhile as I haven't visited you for quite awhile. How many passed this year? I did for one. I will be in the 7th grade next year. My age is between 10 and 13; the one guessing it I will write a letter to them. I am at my grand-

mother's today. I read the letters in two *Heralds* yesterday afternoon after I got here and could not resist writing. I certainly enjoy reading *The Herald*. I had better hurry now as it is time Mr. W. B. is getting in from his drive.

Hazel Mason.  
Bardwell, Ky., Box 104.

Dear Aunt Bettie: It has been a long time since I have written. I am a little Colorado girl 14 years old. I certainly enjoy your paper. I am still saved and sanctified. Will you please spare me room for a poem of my own composition, title "The Wonderful Savior."

Christ is a wonderful Savior,  
Waiting in glory above,  
To save all people here below,  
Who come to him in love.

Christ wants to save the sinner,  
O sinner, hear his voice,  
Come to him today, my friend,  
He will make your heart rejoice.

Do not refuse his love today,  
He was never so precious before,  
Then open the door of your heart, my friend,  
And let him make your life pure.

He has gone to prepare a mansion,  
For all who will enter his fold,  
He will take us home with him to dwell,  
Then we shall walk the streets of gold.

We will then be with him forever,  
We'll sing his praises o'er,  
We'll shout for the joy of his presence  
When we reach bright Canaan's shore.

O sinner, why do you tarry?  
Why linger out of his fold,  
For Jesus has come the Savior of men,  
And not half of his glory has yet been told.

Pearl Arnold.  
Springfield, Colo., Rt. A.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? My grandmother takes *The Herald*, and I enjoy reading the Boys and Girls' Page. I have two sisters and three brothers. My age is between eight and thirteen. To the one who guesses it I will send a letter. I am in the 5th grade. I have light hair and gray eyes. Well, Glenn Lyon, I guess your age to be eleven. Hope Mr. W. B. will not get this.

Elsie Saunders.  
Bertha, N. C.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? My father takes *The Herald*. I like to read the cousins' letters. I am 13 years of age and in the 4th grade. I have brown hair and eyes and fair complexion. I am a Christian.

Ruthie M. Eldredge.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? We take *The Herald* and I like to read it. I have three sisters and five brothers. All of us are Christians. I am saved and sanctified and belong to the Nazarene Church. I am fourteen years old. My birthday is August 26. I have black hair, brown eyes, dark complexion and weigh 116 pounds.

Sarah Rachel Eldredge.  
Sparta, Tenn., Rt. 4.

Dear Aunt Bettie: This is the first time that I have written to *The Herald*, but my sister Mollie Pittman, has written twice. My hair is black, and my eyes blue. I have fair complexion, but I have freckles. My chum is Oady Wynn. I have two sisters and two brothers; two of my sisters are dead. I am 10 years of age and in the 5th grade. I like to go to Sunday school. My teacher's name is Mrs. Neva Hammond.

Tinsy Pittman.  
Leary, Ga., Box 168.

Dear Aunt Bettie: I have not seen many letters from Washington. I am interested in letters from Minnesota, because I was born there. I lived in North Dakota for nine years, between Bismark and Jamestown; the latter is where I used to go to camp meeting.

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We now live in Washington on a ten-acre orchard. We have Jonathan, Winesaps and Delicious apples. Then we have pears and peaches along two sides of the orchard, and cherries and prunes in different places. We also have a variety of berries. We have to irrigate because we do not have enough rain for the crops. I enjoy to take care of the water if there is not a great amount of trash in the ditches. There are five ditches in a section, or betwixt the rows of trees. Who is my twin? My birthday is April 17. I was born in the year of 1908. I will be in the 9th grade when school starts. In the summer we have lots of fun. We make apple boxes and receive a cent for making them up. We can go camping up in the mountains, too. The place is now being covered by water as they are building a great big dam to hold water for irrigation. My folks have been taking *The Herald* ever since I can remember, and I like the Boys and Girls' Page. They have a Nazarene Church here in Selah, just recently started. Our next pastor will be Bro. Creighton. When I grow up I expect to be a nurse. In school I play baseball and basket ball. The Youth's Comrade has questions in it



## Not a Laxative

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and I am doing them. I have only missed three guesses so far. My middle name commences with V. Who ever guesses what it is I will send a card. It is sort of queer, something on the order of what we flavor food with.

Helen V. Eastwood.  
Selah, Wash.

Dear Aunt Bettie: Will you admit a Kentucky girl into your charming circle of boys and girls? As I do not see many letters from Bowling Green, I decided to write. And as this is my first letter hope soon to see this in print. I attend the Methodist Church and enjoy the services very much. Our pastor's name is Rev. Alexander, and he is a very fine preacher. I am to make an address, "The Sunday School and its Task." Quite a few of our church members went to Louisville to hear Billy Sunday preach, and enjoyed the sermons very much. I live just a little way out of Bowling Green, but close enough to walk to town. We live on a small farm of about twenty acres. We have a very pretty home, with a three-acre lawn in front, and we have the prettiest shade trees close by. Our house is a two-story white house, colonial style. I am very fond of flowers and we have quite a few. Do any of you take the Christian Advocate? We do. I like most all outdoor sports, especially croquet. I have been picking strawberries and I'm very tired. One of the cousins has been down here picking berries and we have fine times together. Her name is Martha Poland. I have fair complexion, golden brown hair, blue-gray eyes and am 5 feet tall. I should be glad to receive letters from all who care to write.

Thelma Graham.  
Bowling Green, Ky., Route 3, Box 41.

### A NEW BOOK ON HEAVEN.

"A New Vision of Another Heaven" is a new book by Evangelist Lewis who contributes to the columns of this paper. This book has been read in manuscript form by some of the best critics who pronounce it "different," "unusual," "inspiring," "comforting," etc. One reader says, "I never can again grieve for my loved ones who have gone ahead after reading this book." The book answers some of the most interesting problems of the Bible student, and in a new way, yet is biblical from start to finish. Fleming H. Revell Co., New York, accepted the manuscript largely on the endorsement of The Pentecostal Publishing Company, and we have volunteered to handle the book. It is called "The last world on heaven." You doubtless will want it, and we shall be glad to furnish it to you. The price is \$1.25 per copy, bound in cloth-boards.

PENTECOSTAL PUB. CO.,  
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### YOU HESITATE.

You hesitate to say many things to many people on various subjects. Allow us to suggest that if you want to make an unanswerable talk to some one about the use of tobacco that you send them "The Brown God and His White Imps." It will do the talking for you in a quiet time and no one to argue with or answer. We will send this book postpaid to any address for 25c.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

## THE COMING HOLINESS CONVENTION.

Beloved, my heartfelt desires, resulting from the coming great Holiness Convention at Indianapolis, Ind., which should bless our Holiness Movement, can be put in the words expressed by Evangelist Gipsy Smith, who said, "The greatest need of the Christian Church of today, is another Pentecost." So say I, regarding our coming convention—"Another Pentecost," with all that terms involves.

I. "Another Pentecost." When all who go up to that "upper room," will go as the early disciples with one great burning passion—receiving the mighty baptism with the Holy Ghost and fire. To this end, may we all be of one mind and of one heart and soul. That there will be no sightseers, none seeking place or power, or position,—but everyone filled with all consuming desire, the coming on and coming in of the Holy Ghost, who purifies the heart by faith, casting out fear, self and sin, and filling the entire soul with the power and love of God—the "love that suffereth long and is kind, that vaunteth not itself, is not puffed up, that seeketh not her own, is not provoked and that thinketh no evil." Then may people once more exclaim, "See how these Christians love one another"; also "They have been with Jesus and learned of him." "Amen, so let it be."

II. "Another Pentecost." That will be a great impetus to the Holiness Movement north, south, east, and west. That there will come a new momentum, a new dynamic force, with new zeal and "an unction from the Holy One" that will kindle anew such flames of holy fire, in all our ranks, that will give the holiness people power with God and man, that they shall prevail. That there will return to our ranks the old-time convicting, converting and sanctifying power of the Holy Ghost. That power that will bring back old-time revivals to the Christian Church. That power that will drive the infidel teachers, and teaching, out of our pulpits, and religious institutions of learning. That power that will raise up a new company of young people as holiness evangelists, holiness pastors and teachers for both home and foreign missions. That there will arise more Holiness Bible Schools—more Holiness Colleges and Universities, more Holiness Educators who will "contend for the faith once delivered to the saints," which many of the present day theological schools, and teachers, are seeking to overthrow. God bless the coming Holiness Convention to these great ends! "Amen so let it be."

III. My last—but not least—desire is "Another Pentecost," that shall bring about, more fully, the answer of our Savior's High Priestly prayer—"That they all may be one." It is a sad fact, that, there has crept in our holiness ranks some divisions because of the bringing to the front other issues, and doctrines, other than the great theme of "Holiness to the Lord." We believe that when the prayer of Jesus for the entire sanctification of God's people is fully answered, there will come that oneness of spirit, oneness of mind and heart, respective to our church affiliations, or our minor doctrinal beliefs. It will bring such sweetness, harmony, and oneness, to God's people, that it will compel the world to believe that Jesus is the Christ of God! (St. John 17:17-21).



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Old Taylor is being reorganized under a "Legal Hundred" after the pattern of John Wesley's Legal Hundred now so successful in English Methodism. It inherits an educational stability and romantic history of seventy-five years. It keeps its old motto, "Holiness unto the Lord,"—never with truer meaning than today.

### TAYLOR'S BUSINESS.

The new T. U. will not drag. The old Board of Control has gone into an honorable liquidation process. The new regime promises not to go in debt. While it is a school for the common people, costing only \$324 per school year for board, literary tuition and fees, patrons are expected to pay this, a third at a time, at the opening of each term, and not ask for credit.

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The reorganized Taylor has no high school, though it has some sub-freshman courses. It is absolutely high grade and standard in its baccalaureate courses. Its teachers, university trained and selected as well for their great souls as for their scholarship, are not new; they are partners in the firm. It presumes to offer no graduate work but the M.A. degree in the theological major. Its collegiate department in theology, missions and evangelism is par excellence. Its opportunities in expression and classical and evangelistic music are the best.

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## IF

We should attempt to tell you all the many interesting things about Central Holiness University, we are afraid it would encroach too heavily on your time.

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We just call your attention to the facts. We are an accredited College and Academy.

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Oh! that this will be one of the great and blessed results of the great Holiness Convention. God grant it for his holy name's sake! Amen! To this end I pray.

"Lord, as of old at Pentecost,  
Thou didst thy power display;  
With cleansing, purifying flame,  
Descend on us today.

"For mighty works for Thee prepare,  
And strengthen every heart;  
Come take possession of Thine own,  
And never more depart.

"All self consume, all sin destroy,  
With earnest zeal endure;  
Each waiting heart to work for thee,  
O Lord, our faith renew.

"Lord, send the old-time power,  
The pentecostal power;  
Thy flood-gates, of blessing,  
On us throw open wide;

Lord, send the old-time power,  
The pentecostal power;  
That sinners be converted,  
And thy saints sanctified."  
"Keep on believing."

John Norberry.

### REQUESTS FOR PRAYER.

Mrs. H. E. R. asks prayer for her daughter who has been ill for four years, that she may be restored to health.

Prayer is requested for a revival at Westminster, S. C. Also for the salvation of a special friend.

A mother asks prayer for her sick baby to be healed.  
Pray for a son that he may be restored to health. He has been in bed ten months and covets prayer for healing.

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OF ASBURY THEOLOGICAL SEMINARY



# Sunday School Lesson

REV. O. G. MINGLEDORFF.

LESSON X.—September 2, 1923.

Subject.—Paul the Apostle. Acts 22:3, 6-10; Phil. 3:7-14.

Golden Text.—I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14.

Time.—A. D. 30 to 66.

Places.—We shall have to follow him throughout his eventful life.

St. Paul was born only a few years after the birth of our Lord. His parents lived in the city of Tarsus, as we learn from the first verse in today's lesson, Tarsus being a considerable city in Cilicia. Paul says it was "no mean city." It was a great trade center; caravans frequently passed through it on their way to and from other markets, and sold many of their wares there; and ships were constantly coming and going on the river Cydnus which ran through the heart of the city, and was navigable that far up. The city had many Greeks among her population, and Greek learning was much sought after. Doubtless it was here in his boyhood days that the young boy Saul obtained his mastery of that learned language, no less than his profound knowledge of men. Paul's father had the honor of being a Roman citizen; so that his boy was "freeborn." That meant no little to him in after years when he needed the protection of the Roman law.

In Paul's boyhood days there was no higher calling for a Jewish lad than to be a Rabbi; and his well-to-do father chose that his boy should have the best. Accordingly, when he was quite young, about fourteen, he was sent to the city of Jerusalem to study under the mighty Gamaliel whom the Jews called "the Beauty of the Law." They say Israel never produced a greater teacher. Here the bright young fellow laid the foundation of all his great scholarship that in future years was to be used for the advancement of his Master's work. But the father did not dream of the marvelous things that lay before his boy.

The conversion of Saul on the Damascus road has no parallel in the history of the Church. No sincere man with fair, logical mind can study that conversion, and doubt the supernatural. To do so, would be to completely stultify one's self. He was possibly the bitterest hater of Jesus Christ and his disciples in all Jewry. He had gone to the high priest and received letters empowering him to arrest and bring back in chains to Jerusalem every Christian he could find, that they might be tried and condemned to the same fate that Stephen had met. He was hard-headed, and hard-hearted, and determined in his enmity against everything that appertained to Christianity; but Christ unhorsed him on that Damascus highway. He says that a light shone all about him above the brightness of the sun, that he fell to the ground, and that he rose to his feet a blind man. The conversation which he relates as having taken place between him and his risen Lord cannot be duplicated. Jesus speaks to him in audible tones: "Saul, Saul, why persecutest thou me? And

I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest." This man did not lie. His life from that hour till the day when Nero had his head cut from his body outside the city of Rome was a continuous demonstration of the truth of his statement. Paul was no hypocrite. Was he mistaken? Hardly! The record says that Ananias baptized him in Damascus, and that the scales fell from his eyes. No fair-minded man would even suspect the apostle of deception. That cannot so much as be considered. There could have been neither reason nor motive for it. There was so much involved in the absolute change in the character and motives of the man, and so much sincere toil and suffering for the very cause he had once hated and hounded to the death, that the possibility of its having been built upon a mistake, or a hallucination, is unthinkable. Saul of Tarsus was converted on the Damascus road: his sins were pardoned, he was born of the Holy Spirit and adopted into the family of God before he ever rose from the dust and stood upon his feet. He went down a deep-dyed sinner, but came up a shining Christian.

That portion of the lesson of today that is taken from his letter to the Philippians turns much light on his after life. The Christian race-course lay before him, and we find him stripping for the running. He says he had much to boast of, if such things were worth while. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless." Was there ever such a record? In addition to all this, he was a member of the Sanhedrin, the Supreme Court of his people. Surely some of these things were worth having; but Paul says: "What things were gain to me, those I counted loss for Christ." Nay, more; he "counted all things but loss for the excellency of the knowledge of Christ Jesus." He threw these things from him as the very refuse of earth; and when he has finished ridding himself of all earthly encumbrances, the man stands before us as a Greek racer prepared to run for the prize. He is not practicing, but running for his crown.

We note that the Sunday School Committee has done with our lesson what many preachers do when they preach from this passage; stopped too soon. It spoils the running not to use the fifteenth verse: "Let us therefore as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." St. Paul claimed Christian perfection, perfect love, or entire sanctification—whatever you may wish to call it—for himself, and declared it a prerequisite to good running. Let us not rob the apostle of his standing before God in our effort to prove how modest he was. We may differ as to when he received the baptism with the Spirit; but that

he had it, there is no sort of doubt.

Now we may look at a few things he desired to do while running. He sets a high ideal: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Paul was not longing so much to learn about his Lord, but to get personally acquainted with him, something that could come to him only through the revelation of the Holy Ghost. When he was resurrected from a life of sin into a life of righteousness, he felt the same mighty divine power go through him that lifted the once dead body of Jesus out of the tomb; and he wanted more of it. He longed that his heart might bleed for lost men as did the heart of the Son of God. Maybe we desire little of that; but we shall never be any account without it. Paul yearned for martyrdom, that he might be as his Lord. He has put into the verse about which we are writing his whole heart, with all the tremendous motives that lifted him clear out of the regions in which ordinary men live.

But what was he running for? What sort of a prize is there about this high calling—up-ward calling, he puts it? In verse fifteen he claims perfection; but in verse twelve he disclaims perfection. This looks like a contradiction, but it is not. He is writing of two different sorts of perfection. The one is Christian perfection, perfect love: the other is resurrection perfection. In this last sense he was not yet perfect. He was thoroughly cleansed from all sin, and fully prepared and blessed with every needed grace for the running; but he had not yet obtained his crown which the Lord, the righteous Judge, would give him in that day. He seems to have believed in two resurrections, and to have been anxious to have part in the first—the resurrection of the saints. His language is unusual: "If by any means I might attain unto the resurrection that is out from the dead." It sounds as if he expected to leave some still in their graves.

His running is beautiful. He has "laid aside every weight, and the sin which did so easily beset him," and is running for the crown. He has forgotten the things that are behind, has his eagle eye fixed on the prize, and is doing his level best, looking unto the Judge who holds the crown and robe in his hands and beckons him on to the race. Nero assisted him a bit by chopping off his head just outside the eternal city. Grand old hero! As he is about to depart, he writes his farewell to his son Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day."

## A HEART TALK.

My Dear Mrs. Morrison:

I am a stranger to you, yet I feel you are no stranger to me. I often read with great interest in The Pentecostal Herald many of the editorials from your gifted pen.

Your thoughts never fail to benefit me. I always search first your contributions when The Herald arrives. I recall one of special comfort to me, "Toiling in Rowing," from the Gospels. Your interpretation of the text

# Gospel Tents

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Holiness songs by sanctified singers. For list see: Pentecostal Herald, June 27, or Herald of Holiness, May 23; or write Evangelist E. Arthur Lewis, (Publisher), 341 West Marquette Road, Chicago, Ill.

is so very beautifully expressed. One sweet thought of yours more than others still lingers. "How often in life's battles are we toiling toward some goal, little realizing that there is one who is keeping watch above his own." Yes, my friend, I add the thought, that when the storm of life is tossing our bark and fear fills the heart there comes to us the tender, loving assurance from him who watcheth, "It is I, be not afraid."

My friend, I have recently been called upon to pass through deep sorrow. On the morning of March 20th, my elder daughter, Mrs. M. Boring, passed away. It is sad to think of her as gone from me and her loved ones, and yet I know "she is not dead, but sleepeth."

She knew me till the last, and when her voice grew weak and faint, and death's dew stood upon her cold brow, she said, "Mama, place your hand on the pillow close to mine." As I stroked her brow and hands I said, "Do you know mama's touch?" "Yes, I always know my mama's touch." I uttered low and gentle my last words of tender affection. I said to her attentive ear, "Jesus is here; I gave you to God when you were a tiny baby, and you always said you were God's baby." So often in a feeble voice she said, "So quiet, so quiet." She was ready for the Master's call. She professed faith in Christ when quite young, and some years afterwards she received the great blessing and realized in her soul entire sanctification.

It is a sacred pleasure to open up my sorrowing heart to you in this great bereavement. It is sweet to hold in tender memory the many virtues that illumined the life and character of my loved one, as she bravely met the demands of duty. She was ever responsive to the call of love in her devotion to family and friends. She will ever live in the hearts of all who knew her. Her life was pure, beautiful as the sunset glow, sweet as the breath of morn, laden with the perfume of nature's rarest flowers; so bright, so cultured in every womanly charm.

We shall miss her everywhere—in the ministrations of charity, in the social circles, in the assembly of the worshippers in the sanctuary. We shall miss her in the home in all her gentle teachings to her boys and girls. At the door we shall miss her as her beaming smile gave a welcome to her generous hospitalities. Her devotion to family and friends was an inspiration to them for greater results. Her gentle personality and Christian influence, as she moved amid the things of life, was wonderful. Yes, we shall miss her, but "she is not dead, but sleepeth." Her mother,

Mrs. H. Lawrence.

**Important:** When you renew your subscription, please do not fail to refer to the fact that it is a renewal.



EVANGELISTIC AND PERSONAL.

Prof. C. C. Conley: "The Holy Spirit is being poured out on the camp at St. Croix Falls, Wis., under the preaching of Rev. H. E. Copeland, who is preaching with power. Many are being saved and sanctified."

Rev. T. L. Guy and Joe Wilson are conducting a meeting at Mt. Olive, O., in which many are being blessed. After August 26 they have a date they wish to give any one needing evangelistic help. Address them Minerva, Ohio.

Rev. A. S. Clark, Winfield, Kan., has two open dates occasioned by cancellation of dates, Aug. 21 to Sept. 2, and Sept. 5-16.

H. M. Guynn party have closed a splendid meeting at Summertown, Tenn., in which many hardened sinners were saved and Christians revived and strengthened mightily. Almost 100 were saved and many quickened into new life.

July 9 Rev. R. A. Young and James V. Reid closed a splendid meeting at the Lighthouse Mission, St. Louis, there being many saved and Spirit-filled. Bros. Young and Reid make a fine team and bring results.

Rev. H. S. Albin, a member of the Tennessee Methodist Conference, is locating in Eaton County, Mich., where he will be available for evangelistic work. Any pastor wishing his services may address him Charlotte, Mich.

Rev. Theo. Ludwig: "We closed Aug. 5, a very good meeting in Champaign, Ill., where God came in converting and sanctifying power. Rev. E. O. Chalfant was on hand the last day and organized a Nazarene Church. We go next to Gorham, Ill., and expect victory in Jesus' name."

We understand that Attorney W. E. Lytle, of Troy, Ohio, who has been wonderfully saved and filled with the Spirit and healed of a long-standing disease, has abandoned his profession, and is now available for evangelistic work. We know Bro. Lytle personally and were used of God in helping him, and since he is an unusual speaker and has gifts in Bible interpretation that are more than ordinary, we trust that he shall be kept busy in the work to which God has called him. Address him at Troy, Ohio. Sincerely,

Jack Linn.

AN APPRECIATION.

When children began to be born unto us, it began to dawn upon us that a great responsibility was upon us of educating and training them up for the Lord's service. We had but little of this world's goods—no home to call our own. For more than twenty-five years I taught in the public schools of Lauderdale and adjacent counties, at a small salary. As our family increased I quit teaching and bought a little farm; by economy and the providence of God we paid for our little home.

The first year of our marriage we took a trial subscription to *The Pentecostal Herald* and have been regular subscribers ever since. It was the best paper we had ever seen and has

gotten better all the while. It has been so much help to us all these years. We are so glad to tell you, Dr. Morrison and your staff of helpers on the paper, while God spares you, to lead the great host of workers in the great Holiness Movement.

The oldest girl graduated from High School; just after the war two boys and another girl graduated. Three of them decided to go to College, and in the providence of God arrangements were made and they went to Asbury. The next year four of them went. Now the two boys and our baby girl are planning to go this fall, making the third year for the boys and the first for the girl.

We thank God for Asbury College, for what she has done for our children, and for what she has done for the world. We want to thank the teachers, the pupils, and the citizens of Wilmore for their assistance to our children to yield up their all to Jesus. We like Asbury too, because she is co-educational. We believe it is God's plan for boys and girls to be associated together in recitations, clubs, and entertainments, all under the supervision of Spirit-filled men and women.

The grade of work done at Asbury is not inferior to that done in other colleges, and the spiritual atmosphere is unsurpassed. We like Asbury, too, because she does not participate in football and other intercollegiate games which endanger life and detract from studies. We like also the stand she takes against tobacco. We like Asbury because she affords opportunity to her pupils of hearing the best platform lecturers of the country and returned missionaries. There are not many holiness people about Halls, Tenn. All the people are proud of George Bell who is one of the Lord's called out, and who has had one year in Asbury.

We thank God for sending Dr. O. G. Mingleford to hold a meeting at Halls this year. He preaches the whole gospel without fear, favor, or partiality. He is a great teacher and seed sower. We shall ever appreciate his comments on the S. S. Lessons in *The Pentecostal Herald* more since his coming to us.

Rev. M. C. Yates, the pastor, gave hearty support to the evangelist. Rev. Yates is doing a great work among the young people.

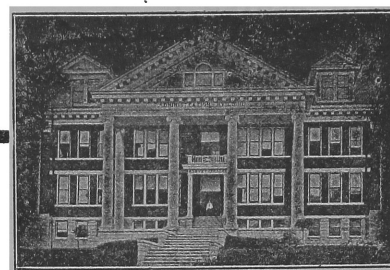
God's richest blessings upon *The Herald* family and Asbury College, is our prayer. Pray for us that we may be filled with all the fulness of God. Mr. and Mrs. E. B. Wiley.

GAINES, MICHIGAN, CAMP.

Central Michigan Holiness Camp Meeting, Gaines, Mich., Rev. C. W. Butler, President, will open Friday, August 24, and close Sunday evening, September 2.

Rev. Frank Arthur, 1st Vice-Pres. For several years Brother Arthur has not been able to be with us. We will be glad to hear his messages this year which always ring so faithful to the Gospel truth. Brother Arthur says: "I send personal greeting to all my friends in Michigan, and that I desire to meet again every Comrade in the battle of former years at Gaines Camp Meeting this year."

Miss Blanche Shepard Is well known to all the people of Gaines, that having been her former home, and throughout the state as



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she has traveled extensively in the evangelistic work. Many have said "I would not feel that I had been to Gaines camp if Miss Shepard was not at the organ."

Rev. Wm. H. Huff.

Rev. Wm. H. Huff, an evangelist of national repute, a man of striking personality, a convincing and persuasive orator and an able Bible expositor, will be our main preacher. Do not miss the opportunity of hearing this noted preacher while in Gaines. This is not the first visit of Bro. Huff to Gaines and it is expected that those who sat under his ministry before will be glad to do the same this year.

Rev. Frank Watkin.

It is with pleasure that we are able to announce to our friends that Rev. Frank Watkin, a man of exceptional ability as a song leader will be with us again this year. The Gaines Camp has always recognized the importance of Spirit-filled singing in its services and this standard was held high last year by the inspiring and helpful assistance of this man.

"WHAT OF THE NEW DISCOVERY."

After considerable experience with the Cult called Christian Science, I devoted some time to the study of their literature, in main, Mrs. Eddy's Science and Health, together with attending their "meetings," "readings," mid-week "services." Then concluded to write this little book. It is concise, brief—to the point—practical illustrations well saturated with wholesome gospel.

The results for many in reading "What of the New Discovery" has proven it to be the little David crossing the crystal brook picking up a smooth stone—the Word of God—and striking the Goliath of heresy sufficiently that he is unable to answer. All author's profit from sale of the little book—goes to Methodist Hospital, Houston, Tex. Many say it is the best of its kind. Can be read at one sitting. Price, 15 cents.

Order from Pentecostal Publishing Company, Louisville, Ky.

JONAH AND THE WHALE.

Rev. Robert L. Selle, D.D.

I.

The story of the whale That swallowed Jonah cannot fail. Destructive critics questions raise About God's power and His ways As though He were no more than man In all His work and all His plan! These infidels would rob us quick, If they could make their theory stick, Of God and heaven and our own soul, And plunge us where the waves of darkness roll!

II.

But come to think of it a bit, And that's enough for this it; That whale to order God prepared— Among His specialties it shared— Which was a miracle of course— It could not come from other source. Why then dispute about God's power? Worlds He can make in less time than one hour!

III.

And come to think of it still more, Unless we've had these thoughts before—

If God could not create a fish, Whose throat was big enough at wish, A man to swallow, or if He Could not create a man to be, So big that he could swallow whales, Or elephants right off their trails,— Then, insignificant he'd be ; And so much so it's sure that we Could not respect, much less adore, His Majesty—we'd worship him no more!

IV.

Aye, yes, that story I believe And from this point I will not leave; And furthermore, I'll make it clear, Because I want the world to hear— The Miracles of Holy Writ, Each one, and all, I here submit, That I believe without a doubt, And from the Book will take none out. I'm glad the Lord has given me That I His child might plainly see In His creative Majesty One who "inhabith eternity."



## EVANGELISTS' SLATES

**ADAMS, E. T.**  
Poplar Branch, N. C., Aug. 22-Sept. 2.

**ALLEN, HARRY S.**  
LaFayette, Ala., Aug. 19-Sept. 2.  
Millport, Ala., Sept. 2-10.  
Macon, Ga., Sept. 9-Oct. 7.  
Canton, Ga., Oct. 8-21.  
Home address, 810 American Blvd., Macon, Ga.

**ANDERSON, T. M.**  
Circleville, Ohio, Aug. 23-Sept. 2.  
Louisville, Tenn., Sept. 7-16.

**ASBURY COLLEGE GOSPEL TEAM.**  
Mansfield, Ohio, August 21-Sept. 3.

**AYCOCK, JARRETTE.**  
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.  
Home address, Atwood, Okla.

**BAKER, M. E.**  
Open dates after middle of September.  
Permanent address, 914 W. 28th St., Indianapolis, Ind.

**BAISMEIER, A. F.**  
Ottawa, Kan., Sept. 4-8.  
Open date, Sept. 9-23.  
Kansas City, Mo., Sept. 20-Oct. 7.  
Home address, 1018 Fillmore, Topeka, Kansas.

**BARBEE, J. H.**  
Holmes Gap, Tenn., Aug. 19-Sept. 2.  
Buxter, Tenn., Sept. 9-25.

**BEHNES, GEORGE.**  
Kingswood, Ky., August 31-Sept. 6.  
Tobasco, Okla., Sept. 7-9.  
Indianapolis, Ind., Sept. 11-16.

**BENJAMIN, F. H.**  
(Song Evangelist)  
Greenbottom, W. Va., August.  
Crown City, Ohio, September.  
Open dates following.  
Home address, Williams, Ind.

**BENNARD, GEORGE.**  
Hermosa Beach, Cal., Sept. 7-30.  
Home address, Hermosa Beach, Cal.

**BOND, S. J. AND ADA.**  
Lancaster, Tex., Sept. 15-25.

**BUSSEY, M. M.**  
Nashville, Tenn., Aug. 21-27.

**BUTLER, C. W.**  
Damascus, Ohio, Aug. 22-24.  
Gaines, Mich., Aug. 25-Sept. 3.  
Home address, 3219 Cedar Ave., Cleveland, Ohio.

**CAIN, W. E.**  
Wichita, Kansas, August 16-26.  
Springerton, Ill., August 30-Sept. 9.

**CALLIS, O. H., PARTY.**  
Huscher, Kan., Sept. 1-10.  
Indianapolis, Ind., Sept. 11-16.  
Lexington, Ky., Sept. 18-25.  
Hutchinson, Kan., October.  
Montgomery, W. Va., November.  
Warsaw, Ky., December.  
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

**CLARK, C. S.**  
Cleveland, Okla., Sept. 1-26.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 310 N. Broad, Guthrie, Okla.

**CLARK, A. S.**  
Canton, Okla., (camp) Aug. 22-Sept. 2.  
Home address, Winfield, Kan.

**COLLIER, J. A. AND SCOTT, PAUL C.**  
Alabama City, Ala., Aug. 12-26.  
Address, 1917 Cephas Ave., Nashville, Tenn.

**CONLEY, PROF. C. C.**  
(Song Leader)  
Madison, Ind., Aug. 16-26.  
Open date, Aug. 30-Sept. 9.  
Home address, 284 E. York St., Akron, O.

**CRAMMOND, C. C. AND MARGARET.**  
Buckley, Mich., Aug. 21-Sept. 2.  
Permanent address, 815 Allegan St., Lansing, Mich.

**DICKERSON, H. N.**  
Inez, Ky., (camp) Sept. 20-30.

**DEAL, WILLIAM.**  
Dixonsville, Pa., Aug. 26-Sept. 9.  
Worthington, Ind., Sept. 15-30.  
Home address, Ashland, Ky.

**EDEN, T. F. AND ETHEL.**  
Scott City, Kan., Sept. 2-23.  
Lewis, Kan., Sept. 25-Oct. 14.  
Florence, Kan., Oct. 16-Nov. 11.

**ELLIOTT, P. F.**  
Owaso, Mich., (camp) Aug. 24-Sept. 2.

**ELLIS, W. E.**  
Calamine, Ark., Aug. 31-Sept. 9.  
Address, Ada, Okla.

**ELSNER, THEO. AND WIFE.**  
Akron, Ohio, September 2-9.  
Kansas City, Mo., Sept. 27-Oct. 5.  
Ashabula, Ohio, Oct. 7-21.  
Rio Grande, N. T., Dec. 4-16.  
Empire, Ohio, Dec. 30-Jan. 13.  
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.

**GAAR, J. E.**  
Prisco, Okla., Aug. 26-Sept. 9.

**GARDNER, J. P.**  
Metropolis, Ill., (camp) Aug. 12-30.  
Open dates after August 30.  
Address, 724 30th St., Cairo, Ill.

**GLASCOCK, J. L.**  
Hurricane, Ky., (camp) Aug. 24-Sept. 2.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

**GOUTHRY, A. F.**  
Central, S. C., Aug. 31-Sept. 9.

**GREEN, JIM.**  
Fig. N. C. (camp) Aug. 27-Sept. 3.

**GREER, NORRIS F.**  
Elaine, Ark., Aug. 26-Sept. 15.  
Paragould, Ark., Sept. 16-Oct. 12.  
November and December open.  
Home address, Little Rock, Ark.

**GRIFFIN, D. L.**  
Home address, Rt. 1, Box 155, Shreveport, La.

**GUINN EVANGELISTIC PARTY.**  
Whiteville, Tenn., Aug. 19-Sept. 3.  
Prairie Grove, Ark., Sept. 9-23.  
Home address, Lawrenceburg, Tenn.

**HAM-IRMSAY EVANGELISTIC PARTY.**  
Albany, Ala., September-October.  
Bristow, Okla., November-December.  
Athens, Ala., October-November.  
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

**HATFIELD, JOHN T.**  
Delanco, N. J., Aug. 25-Sept. 3.

**HEWSON, JOHN E.**  
Larson, Iowa, Aug. 28-Sept. 9.  
Thomas, Okla., Sept. 13-23.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**HOBBS, E. O.**  
(Song Evangelist)  
Campbellsville, Ky., Aug. 30-Sept. 9.  
Lancaster, S. C., Sept. 16-30.  
Stimpsonville, S. C., Sept. or Oct.  
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

**HUFF, WM. H.**  
Gaines, Mich., Aug. 25-Sept. 2.

**HUNT, JOHN J.**  
Dover, N. J., Oct. 1-14.  
Camden, N. J., Oct. 15-31.  
Avondale, Pa., Nov. 15-30.  
Ionia, Mich., Dec. 2-16.  
Home address, Media, Pa., Rt. 1.

**HOLLENBACK, URAL T.**  
Open, August 26-Sept. 10.

**IRICK, ALLIE AND EMMA.**  
Eula Camp, Clyde, Tex., Aug. 18-28.  
Abilene, Tex., Aug. 31-Sept. 10.  
Home address, Pilot Point, Tex.

**JACOBS, G. F.**  
Open dates after September 1.  
Home address, University Park, Ia.  
Open dates for fall and winter.

**JEFFERS, THE.**  
Sanford, Ind., Aug. 19-Sept. 2.  
Address, 800 Grove St., Evansville, Ind.

**JOHNSON, ANDREW.**  
Marathon, Ohio, August 15-30.

**JONES, W. F. AND WIFE.**  
Streets, Va., (camp) Aug. 31-Sept. 9.  
Pocwan, Va., Sept. 14-23.  
Home address, Samos, Va.

**KRAHL, MARTHA.**  
Cleveland, Okla., Aug. 26-Sept. 16.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 809 E. 9th St., Oklahoma City, Okla.

**LAMB, JOHN E.**  
Open dates, July 15-Sept. 1.  
Address, Wilmore, Ky.

**LEWIS, M. V.**  
(Song Evangelist)  
Fig. N. C., (camp) Aug. 23-Sept. 2.  
Hendersonville, N. C., Sept. 5-23.  
Bethel, N. C., Sept. 23-Oct. 7.  
Moers, N. Y., Oct. 10-29.

**LINN, JACK AND WIFE.**  
Oregon, Wis., (camp) Aug. 29-Sept. 18.  
Wenowec, Wis., Sept. 19-30.  
St. Cloud, Minn., Oct. 7-21.  
Steele, N. Dak., Oct. 28-Nov. 11.  
Home address, Oregon, Wis.

**LITTRELL, V. W. AND MARGUERITE.**  
Ozark, Ark., (camp) Aug. 23-Sept. 2.  
Home address, 425 N. Sumner St., Beatrice, Nebraska.

**LOVELESS, W. W.**  
Hamilton, Ohio, August 19-Sept. 9.  
Home address, London, Ohio.

**LUDWIG, THEO.**  
Ansley, Neb., Aug. 31-Sept. 18.  
Kansas City, Mo., Sept. 19-Oct. 1.

**MCBRIDE, J. E.**  
(Song Evangelist)  
Alliance, Ohio, Aug. 27-Sept. 9.  
Indianapolis, Ind., Sept. 11-14.  
Webb City, Mo., Sept. 16-30.

**MCALL, F. A.**  
Dunnellon, Fla., Aug. 23-Sept. 9.  
Port Republic, Va., Oct. 7-21.

Cave Station, Va., Oct. 22-Nov. 4.  
Open date, Sept. 16-30.  
Open date, Nov. 11-25.  
Duneden, Fla., Nov. 26-Dec. 9.  
Braden Tour, Fla., Dec. 12-16.

**MCCONNELL, LELA G.**  
Greenville, Ind., Aug. 26-Sept. 9.  
Address, Chatham, Pa.

**MCARD, W. W.**  
Central, S. C., Sept. 3-8.  
Hendersonville, N. C., Sept. 9-23.  
Home address, Sale City, Mo.

**MACKEY SISTERS.**  
Cottonwood Falls, Kan., Oct. 13-Nov. 11.  
Forgan, Okla., Nov. 11-Dec. 2.  
Clarksburg, Ontario, Can., September.  
Home address, New Cumberland, W. Va.

**MAXWELL, SAM.**  
Open date, August 26-Sept. 4.  
Salisbury, N. C., September 4-16.  
Carrboro, N. C., Sept. 17-30.  
Open date, Oct. 1-15.

**MINGLEDORFF, L. F.**  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.

**MINGLEDORFF, O. G.**  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.

**MITCHELL, LEROY J.**  
Alton, Ill., September.  
Miller, S. Dak., January.  
Home address, Mt. Vernon, Ill.

**MOLL, EARL E.**  
Wyneshboro, Miss., Sept. 2-16.  
Columbia, La., Sept. 17-30.  
Summitt, Miss., Oct. 6-20.

**MOORE, GEO. A. AND EFFIE.**  
Springer, Ill., (camp) Aug. 30-Sept. 9.  
Home address, 1204 Comer Ave., Indianapolis, Ind.

**MOORE, JOHN E.**  
(Song Evangelist)  
Searcy, Ark., Aug. 30-Sept. 3.  
Cabot, Ark., Sept. 13-23.  
Home address, 4013 So. Western Ave., Los Angeles, Cal.

**MORROW, HARRY.**  
Manville, Ill., (camp) Aug. 29-Sept. 9.  
Open for fall and winter dates.  
Address, 222 S. Grove Ave., Oak Park, Ill.

**NEAL, W. HARDY.**  
Hammond, La., Sept. 9.  
Grady, Ark., Oct. 7.  
Gould, Ark., Oct. 28.

**NORRERY, JOHN.**  
Indianapolis, Ind., Sept. 11-16.  
Home address, Avondale, Pa.

**OSBORNE, ESSIE.**  
Bertram, Tex., Aug. 30-Sept. 9.  
Address, Box 862, Ada, Okla.

**OWEN, JOHN F.**  
Sale, Va., Aug. 31-Sept. 9.  
Home address, Boaz, Ala.

**OWEN, JOSEPH.**  
Sale, Va., Aug. 31-Sept. 9.

**POLLOCK, G. S. AND WIFE.**  
Louisville, Tenn., Sept. 7-16.  
Home address, Wilmore, Ky., Box 298.

**QUINN, IMOGENE.**  
"Hoosier Girl Evangelist."  
Indianapolis, Ind., Aug. 1-30.  
Illmo, Mo., Sept. 9-30.  
Green, Kan., Oct. 7-Nov. 4.  
Helena, Okla., Nov. 4-25.  
Home address, 909 N. Tuxedo, Indianapolis, Ind.

**RAINEY, G. M., EITELGEORGE, W. J.**  
Burlington, W. Va., Aug. 24-Sept. 2.  
Canton, Ohio, Sept. 16-30.  
New Bremen, N. Y., Oct. 7-Nov. 4.

**REID, JAMES V.**  
(Chorus Director)  
P. Worth, Tex., August 20-30.  
Atlanta, Ga., Sept. 2-16.  
High Point, N. C., Sept. 23-Oct. 7.  
Home address, Oakland City, Ind.

**RICH, N. W.**  
Fairmount, Ind., (camp) Aug. 20-26.  
Linn Grove, Ind., (tent) Aug. 26-Sept. 9.  
Pontiac, Mich., Sept. 16-30.  
Berne, Ind., Oct. 25-Nov. 14.  
Archibald, Ohio, Nov. 18-Dec. 2.  
Bradford, Ohio, Dec. 8-23.

**RIDOUT, G. W.**  
Open date, Aug. 27-Sept. 9.  
Permanent address, Wilmore, Ky.

**RINEBARGER, C. O.**  
(Evangelist)  
Ava, Mo., Aug. 30-Sept. 10.  
Home address, New Albany, Ind.

**ROBERTS, T. P.**  
Winchester, Ky., September.  
Address, Wilmore, Ky.

**SCHELL, J. L. AND MRS.**  
(Song Evangelists)  
Circleville, O., (camp) Aug. 26-Sept. 2.  
Home address, 1305 Dayton Ave., Springfield, Ohio.

**SHELHAMER, E. E.**  
Springer, Ill., (camp) Aug. 29-Sept. 9.  
Home address, 5428 Monterey Rd., Los Angeles, Cal.

**SELLE, ROBERT L.**  
Canton, Okla., Aug. 22-Sept. 2.  
Home address, Winfield, Kansas.

**SHANK, MR. AND MRS. R. A.**  
Poplar Branch, N. C., Aug. 22-Sept. 2.  
Home address, 191 N. Ogden Ave., Columbus, Ohio.

**SMITH, JAMES M.**  
Mount Olive, Miss., Aug. 24-Sept. 2.  
Lucedale, Miss., Sept. 3-9.  
Raleigh, Miss., Sept. 10-16.  
Meridian, Miss., Sept. 17-Oct. 6.  
Hattiesburg, Miss., Oct. 7-21.  
Meridian, Miss., Oct. 22-Nov. 11.  
Address, Hattiesburg, Miss.

**SMITH AND HIGGINS.**  
Tolu, Ky., Aug. 22-Sept. 1.  
Address, Madisonville, Ky.

**SUTTON, B. D. AND MARGIE.**  
Camelsville, Ky., Aug. 30-Sept. 9.  
Enid, Okla., Sept. 2-16.  
Home address, 2905 Troost Ave., Kansas City, Mo.

**SWEETEN, HOWARD W.**  
Kell, Ill., Sept. 6-21.  
Star City, Ark., Oct. 6-21.  
De Witte, Ark., Oct. 23-Nov. 11.

**THOMAS, JOHN.**  
Circleville, O., Aug. 24-Sept. 2.  
Clarksburg, Ont., Can., Sept. 14-23.  
Permanent address, Wilmore, Ky.

**TUCKER AND TURBEVILLE.**  
Shreveport, La., Aug. 12-Sept. 2.  
West Monroe, La., Sept. 9-23.  
Russellville, Ala., Sept. 30-Oct. 14.

**VAYHINGER, M.**  
Evansville, Ind., (camp) Aug. 19-Sept. 9.  
Evansville, Ind., Sept. 11-17.  
Wiborg, Ky., Sept. 21-30.  
Home address, Upand, Ind.

**VOICHT, A. G.**  
Eikland, Mo., Aug. 15-Sept. 15.  
Home address, Marionville, Mo.

**WATKIN, FRANK.**  
Gaines, Mich., Aug. 25-Sept. 2.  
Home address, 260 Chestnut St., Xenia, O.

**WHITCOMB, A. L.**  
Ava, Mo., Aug. 30-Sept. 9.  
Dallas, Tex., Sept. 14-30.  
Evanston, Ill., Oct. 7-21.  
Home address, University Park, Iowa.

**WELLS, KENNETH AND BUNICE.**  
Oakland City, Ind., Aug. 31-Sept. 9.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WIBEL, L. E.**  
Hay Springs, Neb., Aug. 12-Sept. 9.  
Open date, October.  
Hartford City, Ind., November.  
Home address, Bluffton, Ind., 317 South Bennett St.

**WILLIAMS, L. E.**  
Franklin, Pa., Sept. 1-22.  
Canton, Ohio, Sept. 23-Oct. 7.  
Address, Wilmore, Ky.

**WILLIAMS, FRED AND OLIVE.**  
Open dates Aug. 12-Sept. 19.  
Supply, Okla., Sept. 19-30.  
Home address, Supply, Okla.

**WILSON, GUY.**  
Lake Arthur, La., (camp) Aug. 24-Sept. 3.

**WOOD, REV. AND MRS. V. A.**  
Open for fall and winter engagements.  
Home address, Delaware, Ohio.

**YATES, W. R.**  
Lake Arthur, La., August 23-Sept. 2.  
Greenville, Tenn., Sept. 6-16.

**YOUNG, ROBERT A.**  
Oakland City, Ind., (camp) Aug. 31-September 9.  
Indianapolis, Ind., Sept. 11-16.  
Address, 17 Monongalia St., Charleston, West Virginia.

## CAMP MEETING CALENDAR.

**ILLINOIS.**  
Manville, Ill., Camp, Aug. 30-Sept. 9.  
Workers: Harry Morrow, Chas. Slater, Clarence Cosand, Write Wilder Hoobler, Manville, Ill.  
Springerton, Ill., Camp, Aug. 30-Sept. 10.  
Workers: Rev. W. E. Cain, Rev. E. E. Shelhamer, George and Effie Moore, Jacob Fleck, Pres., Enfield, Ill.

**INDIANA.**  
Oakland City, Ind., August 31-Sept. 9.  
Workers: Rev. C. W. Ruth, R. A. Young and wife, Kenneth Wells and wife, address Maud Yeager, Sec., Oakland City, Ind.  
Brookville, Ind., Camp, Sept. 1-16.  
Workers: J. E. and Ada Redmon, Miss Cora E. Shavley, Ralph Henning, Ada Redmon, Sec., Brookville, Ind.

**KANSAS.**  
Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9.  
Workers: Jarrett and Dell Aycock, address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.

**MINNESOTA.**  
St. Cloud, Minn., Camp, Sept. 16-30.  
Workers: Rev. Jack Linn and wife, address, Rev. Geo. E. Tindall, St. Cloud, Minn.

**MISSOURI.**  
Ava, Mo., (Mt. Zion), Aug. 30-Sept. 9.  
Workers: A. L. Whitcomb, Roy L. Hollenback and C. C. Rinebarger, address, T. F. Evans, Sec., Ava, Mo.



**NEW JERSEY.**  
 Erma, N. J. camp, Sept. 14-23. Workers: Rev. Chas. L. Slater and Rev. John N. Nielson. Address Eldredge Hawk, Sec., Rio Grande, N. J.

**TENNESSEE.**  
 Greenville, Tenn., camp, Sept. 9-23. Workers: Rev. Thomas C. Henderson, Rev. W. B. Yates, Mrs. J. Fletcher Strain. For information address Mrs. Henry A. Lamons, 430 S. Main St., Greenville, Tenn.

**VIRGINIA.**  
 Locust Grove, Va., Camp, Aug. 30-Sept. 9. Rev. H. A. Handy in charge. Mrs. L. R. Bowler, Sec., Locust Grove, Va.  
 Salem, Va., camp, Aug. 31-Sept. 9. Workers: John F. and Joseph Owen, and W. A. Murphree, Mrs. C. B. Le Few, Sec., Salem, Va.

### NURSE WANTED!

Bethshan Rescue Home, Canton, O., is in need of a graduate nurse. We are seeking a sanctified person for this position, who not only can look after the nursing, but with the matrons, will help these needy girls to God. Write immediately to L. H. McLeister, 607 Marion Ave., Canton, Ohio, giving age, experience in nursing, reference, salary expected. The state law requires a graduate nurse.

### MANY FIND THE LORD.

We recently closed a good revival with the Pilgrim Holiness Church at Nelsonville, O., Rev. F. C. Sanholtz, pastor. The devil was stirred. The evangelist received an anonymous letter containing violent threats, and insisting that he cool down, and round the corners, but we do not know how to do anything but preach the whole truth. More than 150 were at the altar to be saved, reclaimed, or sanctified, and many of them prayed through in good old-fashioned camp meeting style. This was one of the best camps it has been our privilege to conduct for some time.

C. L. Wireman.

### FRUITFUL GLEANERS.

While it has been sometime since we reported through the columns of *The Herald*, we have been kept busy on the firing line. We have been through some hardfought battles where the enemy was really entrenched, and it seemed all the forces of hell were arrayed against us, yet we have seen the altars lined with hungry penitents praying and crying their way through to victory. Then we have heard the shouts of new-born souls as they would rise to their feet and praise God for "saving a sinner like me." We have been blessed too, as many believers would kneel at the altar and give up all and make a complete consecration and invite the blessed Holy Ghost in to abide forever. We feel like pushing on and pressing the battle for God and souls. God has honored us in that we have been privileged to labor with some of the best evangelists and pastors in the field, whose fellowship and brotherly spirit we have enjoyed, and feel we have been made stronger by coming in contact with those who have been longer on the way, and have stood true to the great cause of holiness.

Our first camp was in Greensboro, N. C., the district camp of the Pilgrim Holiness Church, with Brother J. B. McBride and Bona Fleming as the evangelists. God blessed us here with a great revival. From here we came to Columbus, Ohio, with the Nazarenes, with W. E. Shepard as the evangelist. From there we came to Marion, Ohio, where we labored with Brother P. F. Elliott and God honored his truth. From there we went to

Racine, Wis., with Rev. B. F. Haynie as the evangelist. We are at present at Monroe, Ind. Meeting starting fine, good spirit among God's people, prospects good for a revival. Brother N. W. Rich is our co-laborer. Pray for us. Blessings on all the saints scattered abroad. Jesus sweetly saves and the Holy Ghost abides.

Mr. and Mrs. R. A. Shank.

Columbus, O.

### PUSHING THE BATTLE.

We are still in the field and pushing the battle for God and holiness. Since our last report God has given us some good meetings. We finished the battle at Barboursville, W. Va., with Bro. J. S. Hayton with victory. Among the number saved was Bro. Hayton's oldest son. A short time after the meeting God took him to be with Jesus. His dying testimony was that he was ready to go. I certainly enjoyed laboring with Bro. Hayton and my stay in his home.

My next place was Nineveh, O., with the United Brethren Church. Crowds were good and some really went through to holiness. They have a splendid church, a fine community and some precious saints.

Our next meeting was with Bro. Raymond Simpson, at Soldier, Ky., in the Pilgrim Holiness Church. Bro. Simpson has built up a nice class and kept it clean. Everything is coming fine and the blessing of God is upon the work. After a few days at the Cincinnati camp meeting we went to Ogilville, Ind., with the United Brethren Church. After a hard pull we closed with victory. We feel like the church is now in good shape for service to God. Bro. J. L. Thornton lives there and was in the meeting; in fact, he started it and helped clear through the meeting. We came on to Columbus in the Pilgrim Holiness Church with Bro. Garnet Jewell. God blessed and a gracious revival was poured out upon us. Good crowds and results were in order. Bro. Jewell wants nothing but the burning hot truth. Praise God for such men. I love the battle and expect to keep clean and holy and hot for a lost world. I want to keep busy while it is day. Looking for Jesus.

N. H. Dickerson.

### A MESSAGE TO INTERCESSORS FOR NAGASAKI, JAPAN.

I have long been a reader of *The Herald*, both in Japan and on the home side, have rejoiced in all the victories of faith recorded in its columns, and now desire to bring a special message to its readers, especially to those who are intercessors and to some who know just what this plea means.

Nagasaki is a city of 250,000 people, the largest city of South Japan. It is the seat of a strong educational work, but has no city or district evangelist for our woman's work. There is no evangelistic center in the city. After a score of years in educational work I am expecting to return and open up a center in the heart of the city, which shall be a home for Bible women, and evangelists, which shall include a hostel for working girls, a kindergarten for children which opens the door of the home to us, and gives us an opportunity to start the children heavenward, as well as the parents, for many are led that way by the prayer the child learned in the kindergarten. There is a factory where

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Write to REV. W. L. CLARK, D.D., Wilmore, Ky., for information.

2,000 young girls are employed, which has opened its doors to the evangelist. They have long hours of monotonous toil, and have not seen the Light. Many homes are open to us, so for these and many others we plan to establish this Evangelistic and Social Welfare Institution to be known as the Mary E. Melton Memorial, in memory of one who for nineteen years was head of the Bible Training Department of the Methodist School, and who gave up her life there; one who wondrously touched lives by her gracious Christ-like spirit. This is a faith movement, \$50,000 is needed for it, and June 11, the anniversary of her death, was observed as a day of fasting and prayer for the means.

My plea is to the intercessor, and especially to those who knew Miss Melton, and there are many readers who knew her, that you will unite with me in prayer for this cause, and help me to pray through to victory. God has never yet failed to meet our needs. Recall Hudson Taylor and his prayer for 100 missionaries for the China Inland Mission, 600 volunteer, 102 went out. He asked for \$50,000 and received \$55,000. Nagasaki's need is as great as China's. Help me pray through as you are led by the Holy Spirit. I hope to return next year to begin this new project before I retire. Aid with your prayer of faith.

Mariana Young.

35 Temple St., Boston, Mass.

### "UNDER THE RAINBOW MOUNTAIN."

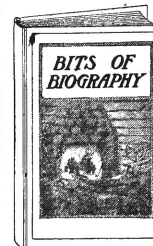
This is the title of a new booklet to be offered soon. Manuscript found in the Jungles of the Ozark Mountains, where once lived a doctor in a little farm home on the bank of a brook that is formed by a spring which rises a little distance above. The name of the author is yet a mystery, for it is not given to the public.

This modernized parable is based upon the idea that the seat of Satan's Kingdom is in the center of the earth, whither he was cast when he fell from heaven—and that evil spirits emerge from thence and poison the air and infect the animal and vegetable kingdoms, and corrupt mankind and stir up war.

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# PENTECOSTAL HERALD

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## A HOPEFUL SIGN OF THE TIMES.

By The Editor.

**W**E have the promise in the Holy Scriptures that 'when the enemy shall come in like a flood the Spirit of the Lord will lift up a standard against him.' In many places God is lifting up a standard against the subtle foes of the faith. A very large per cent of the apostles of the new theology—the followers of Fosdick and the champions of evolution—have just as much faith in the Scriptures, just as much trust in Jesus Christ for salvation, and just as true piety now, as they have had for many years. The agitation, the drawing of the line, and the defending of the Christian faith has driven them to the proclamation of their unbelief and the confession of their doubts.

Agitation on the subject of religion is good. It leads to earnest discussion, to the searching of the Scriptures, and to inquiry into the strength of the foundations on which we build. A dead calm is dangerous. The Lord wants us stirred up. He wants us to think, to speak, to act. There will be intellectual and spiritual growth for those faithful men who believe the Bible, and who will contend for the faith against all comers in high places and in low. The men who fear for their place in the church or the school, who are ambitious to be regarded as scholars, who submit to be dominated by skeptical ecclesiastics will backslide; the Spirit of the Lord will depart from them. Verily, they will have their reward. They are selling their Lord, some of them, for less than thirty pieces of silver. They are putting Jesus Christ on the market and taking what they can get for him. But the men who bravely meet the foe, stand for God and the Bible, preach a pure gospel with fearless, holy love and joy will have eternal riches; they will win souls and shine as the stars forever.

The war against the Wesleyan doctrine of holiness—one of the greatest factors in bringing Methodism into existence—has been a forerunner of this skeptical movement which is flooding the church and the nation. Men who denied the cleansing power of Jesus' blood, prepared themselves to deny the Virgin Birth of Jesus and the necessity of a blood atonement. They had to contradict so much Scripture to get around the baptism with the Holy Ghost in sanctifying power that they were fully prepared to deny the inspiration of the prophets, the plain teachings of Jesus, and the writing of the apostles. Having grieved the Holy Spirit away from them they educated themselves "to deny the Lord that bought them;" now they are ready to betray the church, to destroy the faith of the people, and to lead the young people into a wilderness of skepticism. They will go from one unbelief to another; they will descend step by step into the gloomy regions of infidelity. They will hate, betray and, wherever possible, persecute true preachers of the

Gospel. They will go to the judgment with the blood of countless souls upon their garments.

\* \* \* \*

There is no time for flattering compliments and compromise. It is a time for girding up for battle; to stand faithfully to the Bible; to smite right and left; to regard the person of no man or official who is a traitor to the faith, a denier of the truth, and who joins himself with the ancient Jews who spit in the face of the Master and crowned him with the thorns of derision. Let God's servants warn the people against these wolves in sheep's clothing; these pretentious, boastful destroyers of the faith. We ought to supply the people with sound literature, to give to them the information that will show them the shallow, unscholarly, unscientific position of the enemy of God, his inspired Word, his divine, crucified, risen and ascended Son, who is able to save to the uttermost. These are momentous days. The masses of the common people—the people who make up the rank and file of the church of Jesus Christ—will receive the gospel. They can be taught holy resentment against their deceivers. They can be rallied about the cross and united for the spread of the gospel and a great revival of Holy Ghost religion. These are days for genuine heroism, for wholehearted consecration, for self-sacrifice, for earnestness and zeal in the defense and the spread of gospel truth.

### An Open Letter to Mr. John D. Rockefeller, New York City.

My Dear Mr. Rockefeller:

**I**T has been sometime since I have written you, but I have thought much about about the influence your money is wielding in Chicago University, a great seat and center of modern skepticism.

I notice that Rev. John Roach Straton, D. D., pastor of the Calvary Baptist Church in New York City, speaks very plainly with reference to the possible harm your gifts to this University may be doing. On May 6th, we find the following in the public press:

"Declaring that he believed the Rockefeller millions are harmful to religion because of the training of a generation of preachers who are departing from the faith, Rev. Dr. John Roach Straton, pastor of Calvary Baptist Church, in a sermon today said that a Baptist declaration of independence against this influence is needed. 'For one, I do not believe the Rockefeller money in religion is doing any good,' he said. 'In the radical divinity school of the University of Chicago the Rockefeller money is being used

in training a generation of preachers who, more and more, are departing from the faith.'"

You will see, Mr. Rockefeller, that Dr. Straton speaks out plainly along a line of thought that I have suggested in my previous letters. You and your father have contributed large sums of money for the promotion of scientific research into the causes of disease and the cure for the same. You have given large sums of money for other worthy humanitarian purposes, but no amount of money that you or anyone else can give can counterbalance the harm that is being done by the skeptical teaching in certain pulpits and schools. If you take the Bible away from the people, we will directly have in this country a population of skeptics who will jeopardize everything that is fundamental, substantial and helpful in our civilization. We cannot get on without God. We cannot ignore, violate or cast away from us the laws of God and the Son of God and keep the blessings of God.

One of the greatest calamities that can befall a people is for them to become so skeptical, so indifferent and so wicked that God simply withdraws himself and lets them alone. Such a people will directly destroy themselves. We are approaching a very critical period in the history of this nation. Men, like yourself, with large sums of money and evidently with some considerable concern for the general welfare of the people and the well being of the republic, ought to seek to foster faith in the Holy Scriptures, reverence for the Commandments and trust in the promises of God. Your skeptical preacher and college professor will in time give us a generation who will sweep away the barriers of conscience, and the barriers of the law and bring wreck and ruin to our beloved country. There is a very widespread spirit of an extreme socialism, in fact, of communism, in this country and it is spreading rapidly. The representatives of this propaganda are in hearty sympathy with your skeptical preachers and college professors. These extremists are quite like the unjust judge spoken of by our Lord. "They neither fear God nor regard men."

Sow the seeds of infidelity and be sure we will reap a harvest of revolution, riot and ruin. God is slow to anger and of great mercy, but by and by when sinned against, insulted, and blasphemed, he withdraws himself and his enemies, unrestrained by his Word and Spirit and devout and holy men, destroy each other and destroy themselves. If institutions like Chicago University continue to flourish and are supported and fostered by men like yourself, there will come a day when it will be too late; that you will see your folly, and you will awake to the fact that you have heedlessly kindled a fire that will burst into a flame that will sweep this nation with a conflagration of ruin.

Respectfully, H. C. MORRISON.

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# The Old Time Camp Meeting.

Rev. G. W. Ridout, D. D., Corresponding Editor.

Some one in the long ago wrote the following about the camp meetings of other days:

"There was no marble dome, no temple, there,

No organ-note to swell the charmed air,  
No priest with hyssop or with outward sign  
To symbolize the worship all divine;

But, when the Morning spread her golden gleams

Athwart the fir-buds purpling in her beams,  
And the tall maples and the larches stood  
As if in penitential, prayerful mood,  
And birds sprung joyous from the waves of green,

Which, murmuring, swayed amid the silver sheen,

From out a bank of snow-white tents there came

A song which syllabled Jehovah's name;  
Which told of Calvary's cross and Jesus' love,  
And the sweet mansions all prepared above;  
The dusty sandals soon to be laid by,  
The bitter tears to be forever dry,  
The weary hands to strive on earth no more,  
The living waters by that radiant shore.

"And since that day, when wearied with the wear

Of daily life, its conflict and its care,  
I shut my eyes, and wander back again  
To that lone spot, and hear that simple strain,

And dream, that, when my labor all is done,  
With sword unbroken, and the victory won,  
Unprisoned, I shall join the chorus where  
The city has no sun, no temple, there."

It is a good thing sometimes to read of the olden times and see how the saints of those days pushed the battle in revivals and camp meetings. Quite recently we were reading in an old book some accounts of camp meetings of sixty years ago and the history was so interesting that we consider it a fitting subject for an article. We trust that many a reader will feel as we did—the kindling of the sacred fire as they read.

One account entitled, "Cape May on fire," tells of the camp at Seaville which had been prepared for by the labors of Rev. Socrates Townsend and Rev. W. B. Osborn who had become burning heralds of full salvation. (The latter was the originator of the National Association with J. A. Wood, J. S. Inskip and others later in Philadelphia).

Some citations from the report will give an idea of the spiritual character of this camp. "A cloud of glory covered the encampment and the angels and chariots of fire round about the solemn assembly constituted a defence." "The great work of the occasion was holiness. Nearly every minister that occupied the stand had to relate his experience on the subject or as desiring to enter into full gospel liberty." "Sunday night was a memorable night. The altar was full of seekers of pardon and holiness. About midnight it seemed as though all heaven was aglow above us with fire and the flames ran along the earth and melted all hearts. The scene was marvelous. I knelt down upon the stand overpowered with the divine presence. A Quakeress standing upon a bench, her eye kindled with unearthly light, was prophesying. A Baptist was jumping up and shouting; and a Presbyterian amid fast flowing tears lifting up his voice in shouts of praise. The whole assembly was wrapped in a mantle of fire."

Of another camp it was recorded: "Prominent ministers who have long enjoyed perfect love, and some more recently established in this grace were there pleading together for a deeper baptism of the Holy Spirit. It came

upon them with power; and they hastened forth to the stand, there to proclaim this great salvation with unusual demonstrations of the Spirit.

"The preaching of this camp was eminently spiritual. The doctrine of full salvation from sin now through faith in Christ pervaded all the sermons.

"Rev. A. Cookman preached specifically on entire sanctification as the believer's present privilege and obligation with such clearness, power and love as seemed to disarm criticism and opposition."

Of another camp it was said: "The preaching was eminently useful. The preachers seemed to be baptized with the true spirit of their high and holy calling. They exalted the Redeemer in his essential divinity, and in all his offices, and the reward was prompt and glorious in the outpouring of the Spirit and the ingathering of precious souls."

Of another camp it is written: "Truly the stand was on fire. I never heard such preaching in all my life. Every brother seemed to be on fire with God's love as he stood forth to preach the glorious gospel of Christ."

Of another camp it was written: "One important feature of the occasion was that a number of the Christians present were accustomed every day and, in some cases, several times a day, to go into the woods to pray and search the Scriptures. Sanctification was made a very prominent theme from the commencement to the end of the camp meeting. From the opening of the meeting until the last benediction the place was a mount of privilege, a vineyard of earnest labor and a scene of glorious success. A brother walked around the camp late one afternoon and counted thirteen large prayer meetings in which sixty ministers were laboring with the unsaved."

In a camp held in Delaware, 1854, a notable event happened in connection with the ministry of that great Boanerges of Methodism, Dr. Charles Pitman. He arrived at the camp a little after noon and finding the Presiding Elder, he said to him, "Brother, I have a message from God to deliver to this people, and I cannot get away from it, and if you will let me preach this afternoon, as my duties call me from this place tomorrow, I will deliver it in the name of God." The Elder assented. When it was known that Dr. Pitman was to preach everyone was eager to hear, and the people came to the service in great crowds. But before the service began dark clouds had covered the sky, and everything indicated that a severe thunderstorm was at hand. It was so dark that the preacher could hardly see to read his hymns and the people became very uneasy. Pitman alone maintained composure. He believed in him who could hold the storm in check. In his prayer he cried, "O Lord God Almighty thou, who hast sent me to preach unto this people, hold back these threatening clouds for one hour, while we go on with this service in thy name; and let us not be disturbed by this impending storm, but let thy presence descend on both preacher and people and let great good be accomplished this day by the preaching of thy word, in the salvation of souls."

This petition was thrice repeated and each time with greater earnestness and fervor. Then the preacher thoroughly self-possessed and unmoved by all the threatening aspects that overshadowed him, announced his text and preached a sermon of great power. God was with him in signal unction. The preacher's bold prayer was answered, the storm was stayed. Pitman, at the close of the sermon, bade the people go to their tents, and

was himself the last to leave the stand. As he descended the steps to seek the shelter of a nearby tent the storm broke upon the encampment, lightnings flashed, thunders rolled fearfully, and the rain fell in torrents. The storm, the powerful sermon and the manifest answer to the mighty prayer of faith, all together, made a deep impression on men's minds. Sinners fell to the earth under the power of the convicting Spirit and the Lord rested on the multitudes that gathered in the tents; and during the afternoon, from careful computation it was estimated that several hundred were converted and the meeting ran on far into the hours of midnight.

## SOME OBSERVATIONS.

It will be observed that in some of the camps it was said that the believers were seeking a "deeper baptism," etc. This indicated not confusion of thought or doctrine but rather I think the idea of professors of holiness not stopping where they entered in but going on deeper into God and on to new spiritual conquests and enjoyments.

In the life of Carvosso, that saint of early Methodism, he gives a line from his own experience thus:

"For a little time I entertained an erroneous notion that when it (entire sanctification) is once attained the soul has acquired the utmost fulness of holiness and perfection that it can attain in this world. This I see was a snare, and Satan turned it against me; for after the Lord's Spirit witnessed this blessing to me, and enabled me to witness a good confession before many, I was assailed with such a storm of temptations of various kinds as I had never before experienced, and Satan suggested my weakness as an argument that I had deceived myself. I found that I was a babe in sanctification. I learned that I was yet infirm; yet as I loved the Lord with all my heart and served him with all my powers, this infirmity no longer alarmed me, there being no particle of sin mixed with it. I am thankful in being enabled to say that my faith being increased, the work of faith has proceeded, and the fruits of faith became more apparent. I feel more unreservedly devoted to the Lord, more love to God and to every child of man; more deadness to the world and more power over whatever is evil or from the evil one. I feel that I am growing in stature and I have an abiding and an assured faith that the Lord will preserve me until I attain the fulness of the stature of a man in Christ, but I feel I need all your prayers."

Many of those great holiness camp meetings have gone out and some are passing away. What a contrast between the camps described and the report given of a camp that used to be a great spiritual Feast of Tabernacles. Dr. Munhall in the *Eastern Methodist*, describes it thus:

"The Des Plaines Camp Meeting, 16 miles from Chicago, has seen great times in the 50 years of its history. Once it was a real Methodist meeting, where multitudes were saved and sanctified. Not so now. This year's meeting closed its ten days' session last Sunday evening. Prof. Edward D. Soper, of the Department of Religious History at Northwestern University, did most of the preaching, speaking daily. He is a Modernist, i. e., does not believe the Bible is the Word of God, nor in the fundamental doctrines of Methodism. Here are some things said about the drift by members of the Rock River Conference. Dr. A. E. Saunders said:

"I believe in the old-time gospel and it has not been preached. Instead we have had lectures and addresses that are undermining



the faith of our people. No opportunity has been given at this camp meeting to bring sinners to the altar. We need more evangelical preaching, and not the dissemination of a lot of doubts by theological professors."

The Rev. G. F. Flack assailed the program as a dangerous tendency of modern thought. "If such stuff as you have been putting on at the camp meeting is a sample of the Methodism of our day," said Dr. Flack, in stentorian tones, "then you can write on the walls of Methodism 'Ichabod!'"

"Good for you, Flack," shouted one of the ministers. "Amen!" said another.

"Don't substitute swimming pools and tennis courts for the old gospel," added Dr. Flack. "They are good enough in their place. But I would like to see more of the gospel preaching on this camp ground that made it famous in the old days."

The Rev. W. H. Tope assailed the program of sacred songs given by the Armour Glee Club after yesterday's sermon as not the sort of thing for a camp meeting.

"If I had to believe the kind of stuff that has been given out in this camp I would resign from my ministry. I would be afraid to invite my young people to this camp because it would break up their religion."

## Moving Preachers.

Rev. C. F. Wimberly, D. D.

**R**ECENT years have witnessed a new birth of interest in our "worn-out preachers," and this has been long in coming, and should be cause for shame that our "Knights of the Long Trail" were so long overlooked in these days of strain and H. C. L. There are some features, however, in our itinerant system, which is in many respects by far the best in the world, touching the question of supply and demand, which are capable of misuse and abuse; but no human organization is perfect. There are some weak links in the chain.

One which we consider a very pronounced weakness, is the indirect influence it has had upon our people. It has educated them in such a way that is not always best for either the preacher, people, or the kingdom. It is a great feeling of assurance, that Methodist people know their pulpit will not be vacant; they know absolutely nothing about the anxiety of being without a pastor. This is not always the best; the evil in it is, they are harder to please; they become dissatisfied more easily—a better word perhaps, *disgruntled*—and clamor for a "change." Churches that have a different plan of ministerial supply bear and forbear much more than Methodists. The influence of one man or woman will sometimes cause a pastor to be "lifted." This cannot be done when the voice of the congregation decides the question. Small influential cliques, or even minorities, cannot move them.

We have known men of other faiths to remain ten or fifteen years in a pastorate, and at no time specially popular. Their preaching was a dry, monotonous, manuscript type, that no one really wanted to hear, and no one enjoyed, but endured for conscience' sake. Their ministry, so far as moulding character was concerned, had about the effect as expressed by a mountain preacher, when describing some kinds of preaching: "It would not stir the fuzz on a gander's nose in a lifetime." But a ruling majority held on to them, allowing them to organize and plan their work without fear of being all set aside at the "next conference." It took fifty-one percent to force their resignation.

One man, or one family, who may not exactly fancy a preacher, can very soon begin sowing opposition against him, making his work more difficult, and chances of failure more certain. How many times have we heard the remark, relative to a man's pastorate: "It all depends on how he takes with Judge A, or Colonel B, or Mrs. C., whether or not he remains." We have known one church leader whose life was as shady as the spot under Jonah's gourd, and would have stood the test of the searching sunlight about as well as that ancient vegetable, who got the "ear" of the P. E., or the bishop, and moved a preacher, when a majority of the people loved and trusted him.

Now let us pause, and return to the thought suggested in the first paragraph of this article—the Old Preachers. Now if these honored brethren could have been allowed to keep some of the money spent during the long years of service, which they paid out to the railroads, and the necessary expense incurred by long, hard moves—sometimes across an

entire state—the amount would have gone a long way in providing a roof—a vine and fig tree, as it were—for the gloaming hours of their life. Think of the furniture smashed up, carpets to be bought to fit the new homes, etc., etc. We have known some pathetic, and even tragic events, caused by what seemed to be a reckless moving of preachers. Not a few have told me about being obliged to sell their horse and buggy in order to get money to move; others have had to borrow money to do this, leaving a debt behind that kept them embarrassed all the following year; and this done to reach a place no better than the one from which they left.

Lest some one may surmise that the content of this paper is "sour grapes," we wish to say that we have never been moved except by the time limit, or at our own request—up to the present time; but we have been watching this checker board game very closely for twenty-five years and know, whereof we speak.

At one of the first conferences, after being admitted on trial, we witnessed a thing that strangely depressed our soul. The appointments were being read amid the death-like stillness which always obtains; a preacher's name was called, he had served one year in his present appointment, they were happily situated, their children were in school, and they expected to return. We say, *they*, because his wife was sitting by his side. He was sent across the state; the shock was so great that the little woman uttered a piercing cry, rather a scream. The bishop stopped a moment and smiled serenely, and two presiding elders were seen to wink at each other. Somehow, we feel that a day of reckoning awaits many things that have been done in the name of the Church.

Recently, at any rate, we think that bishops and cabinets are less disposed to move men than formerly; it ought to be the last resort to meet a situation. All who are familiar with our methods know that the moving of one man will often necessitate the moving of others; but it should be the policy—announced and understood—that all moves are to be avoided, except in cases where a man is a misfit and the cause is being made to suffer; and in such cases, the man himself should be keenly awake to such a condition. Men in authority should frankly notify church committees that moves will not be allowed unless a wider field of usefulness is opened to the man, or good reason shown wherein the Church would suffer by him remaining. The cause is bigger than any man, and a preacher's love for the Church ought to be greater than his personal desires. We believe there are few Methodist preachers who, when they see themselves failing and a misfit, but would gladly seek a change.

We anticipate that some will say, moving is a very simple matter, as parsonages are all furnished, and the preacher has but few things to move. True, in many conferences parsonages generally are furnished with heavy furniture, but that does not relieve the expensive burden by any means. In many conferences very few parsonages are furnished. We had preached ten years before we found a single piece awaiting us in our new homes. But twenty-five and fifty years

ago scarcely any were furnished, and hundreds of charges were without a parsonage. Back in the days when our present 2300 superannuates and widows were in active service, a furnished parsonage was scarcely known; besides many of them were forced to live in a "hired house."

We believe in the "time limit;" we believe our system of supply and demand, equalized as they are, cannot be excelled, and in times like these, when thousands of pulpits are hopelessly vacant, the wisdom of our system stands out in bold relief. But the time limit should be the minimum of service when at all possible. We repeat that a move should be the last resort to meet a situation.

There is no doubt, that many of our beloved brethren now sitting at the sunset of life, with not even a roof with which to cover them—except by the kindness of loved ones—have spent enough money in the "traveling connection," to have owned their own "vine and fig tree"; besides that, some of the necessities of life. In the commercial world it is a known fact that ninety-five men in every one hundred are dependent at the age of 65; three in every hundred escape being paupers at 75, and we will say, that the day, when the presiding elder says: "Bishop, I move that his name be referred to the conference relation for the superannuate relation," the ratio above will be true; *paupers* on the day of superannuation. We are getting awake, thank God, and surely wiser.

### National Association.

The National Association for the Promotion of Holiness is planning to conduct another series of evangelistic holiness rallies throughout the United States and Canada during the fall and winter of 1923-1924.

It has pleased God to bless this form of our work in a marked way and thousands have received a definite experience of either initial or full salvation in these meetings while a still larger number have been enlightened, instructed and established in holiness before God.

The workers sent out by the Association are men of the highest character both in experience and ability, sound in the fundamentals of our holy faith and able expositors of the much misunderstood but scriptural doctrine of entire sanctification. No church desiring a revival on scriptural lines need hesitate to receive the workers who have the endorsement of the National Association.

The work is strictly undenominational and the Association is prepared to give prayerful consideration to calls from any church that exalts our Lord Jesus Christ as 'God manifest in the flesh,' or from any section of the country and if necessary will put several teams in the field to meet the demand.

The opening meeting of the series will be held in October and as it takes considerable time to map out an itinerary of this sort it is necessary for pastors, churches or associations desiring one of these rallies to communicate as early as possible with Rev. George J. Kunz, 119 Parkside Avenue, Syracuse, N. Y., so that we may plan to reach the different places from week to week with the least possible expenditure of time or money for traveling.

GEORGE J. KUNZ.

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OF ASBURY THEOLOGICAL SEMINARY



# Bishop James Cannon, Jr., writes Dr. J. W. Shackford.



FROM letters which I have received from different parts of the church, it is evident that the statements contained in the secular press concerning the course of lectures delivered by Dr. Bland of Toronto, Canada, in the auditorium of the Southern Assembly under the auspices of the General Sunday School Board, the questions which I asked and the statement which I made at the close of the lectures have aroused wide-spread interest among our people and a desire to know the exact facts. On July 21st, the day after the conclusion of Dr. Bland's course of lectures, I wrote to Dr. John W. Shackford, the general secretary of the Sunday School Board, stating my objection to the method pursued, insisting that assurances be given that such methods would not be continued in the work of the Sunday School Board. In a reply to this letter, Dr. Shackford states that he has it in mind to set forth in the *Review* or elsewhere his position on the question at issue. He furthermore states as his belief that the position taken by Brother Sensabaugh and himself had the enthusiastic support of the great majority of those present, and he emphasizes his opinion that he is anxious that the church at large should know the very remarkable extent to which our teachers, young people, and the pastors present expressed themselves as having been helped and their faith stabilized by the lectures of Dr. Bland.

In view of this purpose expressed by Dr. Shackford, to set forth in print his views on this subject, and in view of the fact that I am sailing for Europe within the next few days, I have decided, in order that in my absence there may be no question as to my attitude, or as to the statement which I made, or as to the letter which I wrote to Dr. Shackford, to give out for publication that letter which was written on the day after the conclusion of Dr. Bland's course of lectures.

James Cannon, Jr.

The letter follows:

July 21, 1923.

My Dear Doctor Shackford:

I am not quite certain whether this letter should be addressed to you, or to Dr. E. B. Chappell, but in view of your relationship to the training school work which is being done on the Southern Assembly Grounds at Lake Junaluska, I am sending the letter to you and a copy to Dr. Chappell and to each member of the General Sunday School Board.

I have heard four of the six lectures given by Dr. S. G. Bland, of Toronto, Canada, on "The Origin, Significance and Abiding Worth of the Old Testament Scriptures." I am constrained, not only as a member and a minister of the Methodist Episcopal Church, South, but also as one of the general superintendents, to write to you, as the General Sunday School Secretary, whom I understand to be immediately in charge of the program and study courses which are being given on the Southern Assembly Grounds at the present time, to express my dissent from your action in engaging Dr. Bland to deliver such a course of lectures under such conditions as these lectures have been delivered. I have been amazed at the statements which have been made by yourself and by the dean of the training school, Brother Sensabaugh: that the ministry has practiced a policy of concealment and has endeavored to hide from our people the facts in connection with difficulties in a proper understanding of portions of the Old Testament, has tried to prevent any thorough investigation of the same, and has insisted upon putting a "soft pedal" upon any discussion of such subjects. I believe most sincerely in a thorough study of the Bi-

ble. I do not believe in efforts to conceal the truth. I have personally studied with considerable thoroughness the writings of Wellhausen, Ewald, Keunen, Graf, Robertson, Smith, Cheyne, Driver and others, and I have carefully considered the hypotheses which they have evolved and the results which they claim to have established. I am entirely willing that others shall pursue these same studies under proper conditions, but I emphatically object to the methods employed with the delivery of the course of lectures by Dr. Bland at Lake Junaluska.

Dr. Bland declared that the statements in the early part of Genesis are myths, not giving us what actually occurred, but what the later writers of Israel supposed had occurred; that the first genuinely historic character in the Old Testament is Abraham; that the first five books, commonly called The Pentateuch, are no longer supposed to have been written by Moses, but that along with the book of Joshua, they compose the Hexateuch, which Hexateuch is a composite work which has been analyzed into four main elements, two known as J and E, consisting mainly of early stories and legends, making up most of Genesis and Exodus, with the Book of the Covenant, and parts of Numbers and Joshua; that these fragments were collected by someone about 800 B. C. and combined before 650 B. C.; that Deuteronomy was written by some unknown Israelite in the time of Josiah, who longed for the return of Moses and, failing that, decided that he would write a book stating what Moses would have said had he been alive at that time; that this book was successfully palmed off upon King Josiah as the work of Moses, and has been so considered by the Jews, by Christ, the Apostles, including Paul, by the Church of all ages until the advent of higher critics within the past one hundred and fifty years; that the Priestly Code of Laws, comprising all of Leviticus and parts of Genesis, Exodus and Joshua, was written in Babylon about 500 B. C.; that the book of Isaiah is the work of several writers, parts of it having been written in the time of Isaiah of Jerusalem and part of it in Babylon; that the book of Daniel is not historical nor prophetic, but was written in the time of the Maccabees, four centuries later than the date heretofore attributed to it, and that it was written in order to stimulate and inspire the people to heroic deeds in the time of the Maccabean wars; that the Ten Commandments were not given to Moses by God, indeed are not Mosaic at all in their origin, but were Babylonian in their origin, taken from the Code of Hammurabi, and were edited and improved by Jewish writers; that Paul thought that Moses wrote the Law, and that Christ also held the conservative view.

These are some of the statements which were made, and which, not only Dr. Bland declared to be the truth—the established results of the work of the highest Christian scholarship—but you yourself, the General Sunday School Secretary, and Brother Sensabaugh, dean of the school, stated most emphatically from the platform to be the established results of the Christian scholarship of today, and as the truth which you were under obligation to give to our people to lead them from doubt to light.

I register my positive protest against the making of such dogmatic statements on such vital subjects *without offering any proof whatever* before an audience composed largely of persons who have had no training on such questions. I would emphasize again that I do not object to the discussion of such questions under proper conditions—where trained, competent teachers holding opposing views have been invited to present the

conservative side of the discussion, or where, failing this, the lecturer will give a full, fair statement of the views held by conservative scholars, with due emphasis on the fact that Christ, Peter, Stephen, Paul, and other New Testament writers, held the conservative view, and with full opportunity given for questions and discussion. To my mind it is clearly a great injustice to the hearer to present such subjects in a public auditorium with a mixed audience, such as is usually assembled on such occasions. Furthermore, instead of stating, as you did, with all the authority which could be given it from your position as the General Sunday School Secretary, that such statements as are quoted above are the established results of Christian scholarship and the truth which must be given to lead our people from doubt to light, I think that you should have frankly stated that you were fully aware of the fact that in making these statements you did not represent the views of the great majority of the ministry and laity of the Methodist Episcopal Church, South.

I do not hesitate to assert that, if this course of lectures had been given at the session of the last General Conference at Hot Springs, and if it had been stated by you there, as it was stated by you on the platform at Lake Junaluska, that Dr. Bland had purposely been invited to deliver that course of lectures in order that *our people might know the truth, so that they might be free and be led from doubt to light*, the General Conference, the representative body of our church, would certainly not have elected a General Sunday School Secretary who would have approved such methods, or a Sunday School Board which would support the secretary in carrying out such a program, and this would not be because the General Conference does not believe in the thorough study of the Scriptures, or approves a policy of concealment and of putting on the "soft pedal," but because it believes that no board of officers elected to represent a great body should presume, acting as the representative of that church and with its authority, to publicly make such dogmatic statements as you and Brother Sensabaugh made concerning questions upon which you knew that you did not represent the great majority of the church under whose authority you are working. The General Conference, in my judgment, would consider such action to be a betrayal of the trust and an improper use of the authority which has been given to you.

Holding the above views, I am writing you this letter, and, as stated above, am sending a copy of the same to Dr. Chappell and to the members of the Sunday School Board, and I insist that assurances should be given by yourself and by the Sunday School Board that there will not be a continuance of such methods in the work of the Sunday School Department of our church.

Yours sincerely,  
JAMES CANNON, JR.

"Thoughtfulness for others is a beautiful trait in men or women. Every once in a while we come across one who seems never to think of himself. He serves others when often they are more able to serve him. We have known feeble men and women to serve strong and robust friends, when it almost seemed wrong. But life is made beautiful by such sacrifice and would be drab and commonplace without it."

Evolution, we are persuaded, may be summed up in the question asked by a Chicago preacher, "Did God make man out of a monkey, or did man make a monkey out of himself?"



## Quiet Talks on the Simple Essentials.

S. D. Gordon.

NO. 8.—FALLING UP? OR DOWN.

**W**HEN Newton's apple swung loose from the tree it didn't fall up, nor out, but down. It fell to the earth.

It grew up out of the earth through the tree. It was a bit of the earth. Now, when free it went straight back to its mother-earth. The earth pulled the apple. The apple yielded to the pull toward the center of its gravity. We call that the law of gravitation.

But there are three laws of gravitation. Newton discovered one. There's the law of spirit gravitation. It pulls man toward his spirit center of gravity. There is always a pull up. Man's center of spirit gravity is up. That's a second law of gravity, spirit gravity. It pulls up.

There is still another, a counter law of spirit gravity. It pulls a man away from his true center of gravity. It pulls him down toward another center. It's the pull toward the thing that's wrong. Wrong has a gravity of its own. Its gravity is always down, like the physical law. That pull away is a pull down.

The gravity of wrong has its center in the Evil One. He is the opposite center of moral gravity, opposite to God. The pull-down is a distinct pull away from the God-center-of-gravity. Man is between the two pulls, up and down. The weight of his choice decides which way the thing goes.

Every man feels the God-pull inside. It's a pull up. There is an inner voice. It calls up. Everyone hears it. It's a quiet voice, but distinct and insistent. It never quits, or very very rarely. There is a hand beckoning up. There is a light shining on the next step up. There's a gravity pulling gently strongly up. It makes the next step up easier, even when it's not easy.

And every man feels that other Evil-pull. It's a pull down. It's an outside pull. It becomes an inside pull. There is an insistent voice calling down, a hand beckoning down, a light luring down, a gravity pulling down. Sometimes coarse, sometimes cultured, it is always down. Everyone feels the two pulls within, up and down. He hears two voices. He sees two beckoning hands. Two lights catch his eye. And he decides which wins. Neither can do a thing except through his consent. There's no appeal from his decision. His say-so goes.

That pull-up is very distinct. That inner voice insistently unceasingly says, "Do the right. Don't do the wrong. This is right; do it; do it now. Do what you ought to." And everyone hears that voice.

That pull-down says, "Do the thing you want to. Don't bother about moral distinctions. Don't be so particular. It won't matter. Do the easy thing. Do it now. Don't think into things. Now, do it now."

It's the natural thing to say "yes" to the pull-up. We belong up. That's the first pull, the real human pull. As Newton's apple detached, went to the earth, so man unhindered falls up, up to where he came from. He grew out of God. His life centers in God. He answers the pull-up toward his true center of gravity—when unhindered.

But—but, the terrible bother is the hindrance. That pull-down has become a second nature in all of us. It gets terrific. There is a suction to it, sometimes like the ocean's undertow in a wild storm. It seems irresistible. It's easy to yield. It's desperate hard not to yield.

Yet—yet, the man himself is stronger than the pull-down, even when he's weak. He's stronger in this that he can't be budged

nor pulled down without his own consent. No man goes up nor down except as he chooses to.

That pull-down makes a break with the center one pulls down from. It's a gradual break. It gets tenser. By and by the strings can't stand the tension. They snap off short. That's the last stage. The common word is death. At its core death is a separation in spirit from God. We think most of the body part. That's bad. The other's far worse.

The pull-down gets to the bottom of the hill. The common word turns that into an e. That makes a hateful, hated word. But the thing is worse than the word. It may be left out of one's thinking, but it refuses to be left out as a fact. Gravity puts it in. It's gravity down, at the last lowest pull-down.

The Old Book gets the story straight. The Man of the Book came to break that pull-down. He came to start a new pull-up, and to start it strong enough to offset clean the down pull.

It was a stiff job. It took his life clean out. But he did it. He starts a new pull-up inside a man. It's a resistless pull-up, through a man's own choosing to have it so.

Victor Hugo describes a man caught inadvertently in a treacherous quicksand, at low tide, on the coast of Brittany in France. Despite his frantic efforts, the merciless pull-down persisted silently, relentlessly.

Now the man is down to the knees, the loins, the vitals. Now only the head is seen, then two glaring blood-shot eyes, then a tuft of hair. Then only the smooth, pretty quicksands. That's how gravitation works, Newton's, and the other, too. But the other is worse, and worst.

No. 9.—The Knot on the End.

## SEMI-MONTHLY SERMON.

Rev. F. C. Neptune.

### REDEMPTION.

*"In whom we have redemption through his blood."* (Eph. 1:7; Col. 1:14).

**R**EDEMPTION is a wonderful word. Redemption is a marvelous work. The word redemption has a breadth of meaning contained in no other word. The work of redemption has a depth of love and sacrifice that finite mind will never be able to fathom.

The story of redemption begins with the history of the human race and will not end until the last saint is redeemed from the grave, (Rom. 8:23) and the "last enemy" is destroyed. Nay, the power of redemption cannot be broken until the earth is redeemed from the "curse" of sin and there is a "new earth, wherein dwelleth righteousness." (2 Peter 3:13).

Redemption is expressed in the Old Testament scriptures by many types and figures, all pointing to the "eternal redemption" that is to bring this world back to its Edenic purity and glory. Tutoring concerning redemption begins in the book of Exodus. The Israelites were in sore distress and rigorous servitude in Egypt but God delivered them. He brought them out with a mighty hand and an outstretched arm, but not until he had given them a vivid lesson on redemption. The death penalty had been pronounced upon every household in Egypt and there was no escape except by the blood of a slain sacrifice. "When I see the blood," Jehovah said, "I will pass over you;" thus impressing upon them the fact that *they could not be redeemed without blood.* (Heb. 9:22).

God demanded the dedication of all the first-born males, both of man and beast, to himself, which would mean the offering of these firstborn in sacrifice; but God graciously provided for the redemption of the first-born of the human race through the sacrifice

of a lamb. But if the parents were too poor to provide a lamb they might redeem the child with two turtle doves or two young pigeons. (Lev. 12:8). The provisions for redemption reach to the poorest and lowest of the human race. Thank God.

In Lev. 25, we find the law of redemption for persons and property set forth. Under the old Jewish law property rights were perpetual—that is, the title to property was to remain in the same family generation after generation and was not to be sold out of the family; but, if through misfortune or poverty or any other cause, the title to any property was lost to a family there was provision for its redemption.

If a man became poor and was not able to support himself and his family, and sold himself to another, provision was made also for his redemption. Two things stand out prominently in these laws. One is the title to the property to be redeemed must have originally been in the name of the one to whom it is being redeemed. The other is that the one redeeming the property or person, must be a kinsman. Now let us apply these figures to our text.

1. Redemption involves the question of ownership. We are told that "God created man in his own image." (Gen. 1:27). Man is the "offspring of God," and by his creation God is the sovereign owner of the human family. He has right to expect loyalty to himself.

"His sovereign power our bodies made,

Our souls are his immortal breath."

But man alienated himself from God. He sold out to another. The writer of the book of 2 Kings tells us that the people "sold themselves to do evil in the sight of the Lord." (17:17). The Lord speaking through the mouth of the prophet says, "Ye have sold yourselves for naught; and ye shall be redeemed without money." (Isa. 52:3). Paul laments the fact that he is "carnal, sold under sin." (Rom. 7:14). God being the rightful owner of the human family he has a perfect right to redeem that which has been sold out of his possession: and this he has done through the person of his only begotten Son.

Another consideration should be mentioned here. Sin, which alienates from God, is to be punished with death. God's laws are inexorable, hence there is no escaping the penalty; it must be paid. If man is to go free some one must pay the penalty of his sin for him. His redeemer must not only be able to do this but he must pay the just demand in full. This Jesus did when he hung upon a Roman cross on Golgotha's crest, and cried, "It is finished." He bore our sins in his own body on the tree: (1 Pet. 2:24) for the "Lord laid on him the iniquity of us all." (Isa. 53:6).

"Jesus paid it all,  
All to him I owe,  
Sin had left a crimson stain,  
He washed it white as snow."

Wonderful Redeemer! glorious Savior! triumphant and conquering Lord! "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25).

We have been redeemed: God has bought us back, but he paid an awful price. The case was a desperate one and it called for heroic effort. It meant the sacrifice of Heaven's brightest jewel—God's uncreated Son. Jesus met the challenge, he paid the price, he set us free. Praise his name!

Does this mean that all men are now the sons of God? Or is redemption universal? In its scope, yes. In its application, no.

"His blood atoned for all the race,  
And sprinkles now the throne of grace."  
But only those who by a living faith accept Christ as their personal Savior receive the

(Continued on page 9)



## Under The Searchlight.

Dr. J. Gregory Mantle.



On a great naval battle a portion of the enemy's fleet had been "bottled up" in a bay out of which there was no escape excepting by a narrow channel and under cover of darkness. One vessel was daring enough to make the attempt. Silently, slowly, stealthily, enshrouded in dense darkness, she crept along the narrow channel. Her commander was beginning to congratulate himself on his escape to the open sea, when suddenly his vessel was flooded with a light so bright and clear that every man and every movement were clearly seen. A powerful searchlight had been turned upon the escaping vessel. Shot after shot broke upon the silence of the night. So well directed was the fire that not only was the escape frustrated but the vessel was doomed.

Many of those who read these words have at one time or another been "bottled up." They have heard the call to a holy life; they have caught glimpses of privilege and glory such as they never saw before; they have heard harmonies, infinitely sweeter than those on earth; they have had a vision of a life of spiritual power and glorious victory; and, as Frances Ridley Havergal once said: "What they have seen they can never unsee." They have been "bottled up." But so deceitful is the human heart; so unwilling to pay the price; so determined is Satan to retain, at least, a partial control, that it not only attempts to escape, but often succeeds. Happy are they who are so arrested by the searchlight of God that escape is impossible.

Wesley declared it as his conviction, "from long experience and observation," that the Holy Spirit puts every justified believer under the searchlight right early in the Christian life. "I believe," says that great Evangelist, "that soon after conversion every one has the choice of walking in the higher or lower path. I believe that the Holy Spirit sets before every one who is really converted the narrowest path in the narrow path, and invites him to walk therein."

If he escapes from this gracious wooing and inciting ministry of the Holy Spirit, he insensibly declines into what Wesley describes as "the lower order of Christians." He finds mercy at last through the Blood of the Covenant, but a life of glorious victory over sin; a service of abiding fruitfulness; and a triumphant ending are unknown.

To avoid such a catastrophe will not the readers of these lines do as the writer of them once did, get alone with God and not counting the cost cry with intense earnestness and sincerity: "O God, turn on the searchlight!"

There will be ample recompense, if at this point, this article is now put down for a few moments, and the one hundred and thirty-ninth psalm is slowly and thoughtfully read. David begins by saying: "O Lord, Thou hast searched me and known me." The psalm ends by asking God to do what the Psalmist declares in the beginning of the Psalm he has done. Here is the grandest contemplation of the Divine Omniscience that was ever put into words, and David, with holy daring, gathers all the rays of the Divine searchlight into one burning point and focuses them upon himself: "Search me, O God, and know my heart: try me and know my thoughts and see if there be any way of pain and grief in me (see margin) and lead me in the way everlasting."

It will be readily seen that the searching at the end of the psalm is deeper and more thorough than at the beginning. It has for its issue the cleansing of all the evil that has

been revealed and the divine leading as well as the divine searching and cleansing.

We live in an age of shallowness and superficiality, of concealment and camouflage, of ritualism and, what is equally to be dreaded, ritualism. A great Scotch expositor has truly said: "It is easy to commit to memory this seemingly prayer: 'Search me O God.' But the dead letters worn smooth by frequent repetition may drop freely from callous lips, leaving no sense of scolding on the conscience; and yet truth of God though they are, they may be burned into a lie in the very act of utterance. The prayer is hypocrisy, if the supplicant invite the All-Seeing One in to do the searching, and yet would give a thousand worlds, if he had them, to keep him out forever."

The unsanctified heart is so deceitful (see Jeremiah 17:9-10), so restless, so shifty that it completely baffles human research. There are chambers which no human investigation can ever reach, and we may well say in the language of a wonderful poetic prayer:

"Search all my sense, and know my heart  
Who only canst make known,  
And let the deep, the hidden part,  
To me be fully shown.

"Throw light into the darkened cells,  
Where passion reigns within;  
Quicken my conscience till it feels  
The loathsomeness of sin.

"Search all my thoughts, the secret springs,  
The motives that control;  
The chambers where polluted things  
Hold empire o'er the soul.

"Search, till Thy fiery glance has cast  
Its holy light through all;  
And I, by grace, am brought at last  
Before Thy feet to fall."

The beginning of a holy life invariably turns on our being absolutely honest with God about our present spiritual condition. What multitudes "daub the wall with untempered mortar," and cry "peace, peace, when there is no peace!" They live in a fool's paradise, and their vanity and love of ease make them shrink from a prayer that will be greatly disturbing; that will lead to strange discoveries; but that will, when answered, prove the beginning of a life so full of victory and gladness that like Miss Havergal they will say as she did when she had gladly submitted to the searching and the cleansing: "I expected nothing like it short of Heaven."

## Six Thousand Sold in Less Than Two Years.

The seventh edition of "Sermons for the Times" is now coming from the press, and will be ready for delivery by the time your order gets to this office.

"Sermons for the Times," by Rev. H. C. Morrison, editor of this paper, has had a most remarkable sale. They touch the spot. They are a sword against all evil; they contain a spiritual balm for the wounded; they contain light for the path of those who are seeking God. They are full of warning, rebuke, counsel and comfort. They contain strength and comfort for the old, counsel and guidance for the young. The book is neatly bound in cloth, good clear print, and can be had from The Pentecostal Publishing Company, Louisville, Ky., for \$1.00.

## The Nightingale of the Psalms.

This charming booklet by Rev. J. E. Aycock is an exposition of the 23rd Psalm. It is a fine piece of literature and an able discussion of this great Psalm. It is deep and clear thinking, beautifully expressed. It is a spiritual tonic and an intellectual quickening. The booklet contains 32 pages, neatly bound in paper, good clear print. It is well worth reading. It can be had of The Pentecostal Publishing Company, for 25 cents.

## The Grievous Wolf Appears.

Raymond Browning.



JUST as the Apostle Paul was about to leave Miletus on his journey to Jerusalem, he called for the elders of the Ephesian Church and gave them a beautiful farewell message. Among

other things he warned them that they "take heed to all the flock," for he said, "After my departing shall grievous wolves enter in among you, not sparing the flock." This solemn warning had reference to false teachers whom Paul knew the devil would soon send, in attempt to corrupt the faith of the believers. During the twenty-three years of my Christian life I have never seen a more startling demonstration of that truth than we have witnessed in the Methodist Church of Hendersonville during the past week, when the saintly-looking Dr. S. C. Bland, of Toronto, Canada, like the false prophet described in Revelation, "having horns like a lamb," and speaking "like a dragon," poured from the pulpit a torrent of skepticism and unbelief. The venerable and soft-voiced preacher had a pleasing appearance that was calculated to inspire confidence, but once he opened his mouth there was no mistaking the tenor of his teaching. It was clearly diabolical.

In his address on the Bible, Dr. Bland pursued the old, common-place, beaten track of Higher Criticism. It was exactly in line with the book written by Dr. Rice, "The Old Testament in the Life of Today," which stirred such a storm of indignation among the Methodists of Texas that Dr. Rice was obliged to resign from the faculty of the Southern Methodist University. For instance, Dr. Bland said that nothing in the Bible up to the time of Abraham is historical. The story of creation, the garden of Eden, the deluge, and all the rest, is a collection of beautiful myths and fables. Also he claims that Moses never wrote the Pentateuch, and that Jesus was just mistaken in attributing certain sayings to Moses. Of course, Dr. Bland paid some very nice tributes to the life and character of Jesus, but he maintained that it was not at all necessary to believe in the Virgin birth of Jesus in order to be a Christian. Among his many revolutionary remarks and statements, he said, "If you believe in the Bible from cover to cover you are a monster." Also, "A man would be sinning against God if he accepted the Bible from cover to cover."

Now that he is gone, and one takes a serious afterthought of Dr. Bland's course of lectures, some facts stand out rather boldly and painfully. Not a single person, so far as I could learn, was converted from sin to righteousness. Not one sinner was brought under deep conviction of sin. Outstanding evils were not rebuked, and the worldly people were in no wise offended. On the other hand, good people by the score were grieved to the heart. We were offered a mythological Bible, a monkey genealogy, a humanized Christ who may have been a bastard, prophecies robbed of their meaning, and the human mind and conscience as sole arbiter of what is the message of God. The Methodist Church at this place has so far fallen from its high standard of doctrine, that we are put to shame before the other churches. Methodists who believe in the literal word of God have been held in contempt by Dr. Bland, whose heresies have been known and denounced by at least two of our Methodist bishops. There was no mistaking the spirit of the whole series of lectures. It was a deliberate effort to swing the whole church to the view-point of higher criticism, and those who refuse to accept it are to be looked upon as enemies of the real faith in Jesus Christ.

Read our Special Offer on page 16.





# WORKERS TOGETHER WITH GOD.



## OLD SCOTTSVILLE CAMP.

From July 8 to 22, we held a tabernacle meeting in Mountain Grove, Mo., under the auspices of the Ozark Holiness Association. The Rev. J. E. Wilson, business manager of the Ozark Holiness Academy, was our colleague, and Miss Lottie Wallace had charge of the music. This meeting was strictly a missionary meeting. Some pastors of that town and some people were enthusiastic in inviting the meeting, with the promise that they would support it, but about all of much influence, except one man, failed to do much of anything. However, the attendance was large at night, though but few attended the day meetings, and a number professed to be converted, reclaimed, or purified. Some very fine young people were reached.

July 26 to August 5, we labored in the Scottsville, Texas, camp meeting. The Rev. Fred Ross, of Los Angeles, Cal., had charge of the meeting, and alternated with the writer in the preaching, while Brother M. V. Lewis, of Fig. N. C., had charge of the service of song. Three preaching services, an early prayer meeting, and a people's testimony meeting were held daily, together with some meetings for children and young people, besides many daily cottage prayer meetings. The attendance at the day meetings was small at first, but increased up to the close. The night meetings were well attended from the first, and greatly increased to the last, the large tabernacle being filled night after night, and on Sundays overflowed. The work of salvation began the day after the meeting started, and continued to the close, a goodly number being converted, reclaimed or purified.

This meeting was held under the auspices of the National Association for the Promotion of Holiness, and a movement is on foot to make it one of the National Annual meetings. A camp meeting association was organized this year, and named the Scottsville Holiness Camp Meeting Association.

The first Sunday a subscription was taken to defray the expenses of next year's meeting, which amounted to \$533. The budget for this year's meeting was raised, which amounted to \$675, while the same amount was subscribed to support a missionary, Miss Mattie Long, in India, which they have done the last twenty-two years. The whole amount raised and subscribed this year, it will be seen, was \$1,883. Likely some more will be added to that amount, which, in round numbers, will be, perhaps \$2,000. They are not a wealthy people either.

Brother Ross raised all the money given and subscribed in public, in an efficient way, and preached an excellent missionary sermon on the last Sunday morning of the camp. He is resourceful and efficient along all lines. Brother Lewis captured all hearts with his singing and optimistic spirit, so that he received a unanimous invitation to lead the singing another year. He sings with unction special songs and is an excellent choir leader. Dr. H. C. Morrison and Rev. R. A. Young had been engaged since last year as the evangelists for the 1924 camp.

Some said this year's camp was the best one held in some years in attendance and visible results. None of the workers had ever seen one another till they met on the grounds, neither had any of the people seen them, but we at once became adjusted to one another, and the most beautiful Christian fellowship was enjoyed, not only between the workers, but between them and the people.

The camp meeting board treated their workers fine in every way, and expressed themselves highly pleased with their service and ministry. It is believed that a better day has dawned upon Scottsville camp, which is the mother camp of all the others in that region of country.

Brothers V. Lee Scott, the President, and Brother B. P. Wynne, the Secretary, were instant in season and out of season to see that every one was made comfortable, and everything possible should be done to make the camp a success.

Capt. W. W. Tucker, who was converted and sanctified at Scottsville many years ago, and Sister Corbitt, were in charge of the early prayer meeting, and were valuable assets to the meeting, though they are advanced in years, the Captain being past eighty-four years of age.

## THREE MEETINGS.

Having had three gracious revivals since last report, I want to report them, if you will allow me the space in your good paper.

My first meeting was with Bro. Ed. Allen, of Mt. Sterling, Ky., at Comargo Church, which was indeed a great revival; about 40 people saved or sanctified. Bro. Allen is a good man to work with. His people all seem to love him and Sister Allen. During the meeting Bros. West, Green, Crates and Chappel were with us and were great blessings to the meeting. There is a bright outlook for the Comargo Church. We were entertained in the good homes of the people, staying mostly of nights at the home of our saintly Brother and Sister Ware, a local preacher of our church.

Our next meeting was at Junction City, Ky. Our church there being too small to hold the crowds we

pitched a large tent across the street. Bro. Otter, the pastor, had the plans well laid for the revival, and a revival we had. The oldest citizens of the town said they never saw it on this wise before in Junction City. Between 80 and 100 professions of pardon or purity, a nice large class was taken into our church at the close of the meeting, while a number went to other churches; all of the churches of the town co-operated with us most beautifully and of course were greatly blessed.

Prof. Adkins had charge of the singing and did it well. He is certainly a song leader; knowing how to lead a great choir the music was one of the great factors in the success of the meeting. Miss Bottoms, a member of the local church, presided at the piano and did her part well. Bro. Otter is one among our coming young preachers, and is bringing the Gravel Switch charge to the front and will have a good report at conference. The good people of Junction City paid the evangelist and singer well, besides giving the evangelist a fine donation loading his car to the water's edge. Please say that Bro. Pat Davis is not the only preacher who is getting ham, as your little Brother is eating further back on the hog than he used to. This was indeed a great revival; they gave the singer a watch and chain and the pastor a purse of \$75.

My next meeting was the Glenview Camp, Webbs, Ky. For only a ten-days' meeting this was a good one. Prof. B. D. Sutton and wife, and my daughter Viola, had charge of the singing and music. I can say for the Suttons that there is no better in the field, and you will make no mistake in calling them to your camps and churches. The same workers were called back for another year. There are some of the finest folk at this camp I have ever labored with.

At this writing we are now in one of the greatest revivals at the Bowersville, Ohio, camp meeting under the auspices of the M. E. Church, Rev. I. F. Andrews, pastor. The altars are lined three times a day with seekers for pardon and a clean heart. More than 100 have come through in the good old-fashioned way and the end is not yet, praise the Lord! Brother and Sister Andrews are among God's best. Evangelist B. T. Flanery, of Clam Falls, Wis., is my co-laborer and I never had a better one. His preaching is not only unctuous and clear, but is biblical. He is one among the greatest Bible preachers to whom I have ever listened. He is considered here as a walking Bible encyclopedia. Bro. R. A. Robinson, of Bowersville, is leading two large choirs to the glory of God. There is a place for him as a strong song evangelist. Call him to lead the singing in your meetings. Miss Bernie Ross and my daughter Viola are using the pianos. Among the best people of this part of Ohio are getting sanctified and a permanent camp meeting is being established at Bowersville.

T. P. Roberts.

## SCOTTSVILLE CAMP.

Rev. Fred Ross, of Los Angeles, Cal., was one of the preachers this year and preached the gospel in the demonstration of the Spirit and power. Rev. J. L. Glascock was the other preacher and did most efficient work. Bro. Perkins, of Marshall, also preached to the edification of all. Prof. M. V. Lewis, a student of Asbury College, led the song services to the delight of all. I hear they want to engage Dr. Morrison for 1924, and hope it will be so he can come.

There is nothing in this world so good as old-time religion and the old-fashioned camp meeting. Brothers Ross and Glascock are certainly mighty preachers of the word. Captain Tucker was there to boost in prayer and testimony. If such blessed times can be had here, what will it be when we gather around the throne, where we shall spend eternity in giving praise and glory to the matchless name of Jesus.

S. D. Golden.

## COLUMBUS, GEORGIA.

Since our last report Mr. O'Hara and I have been having the time of our lives, first in Columbus, Ga., where we saw an old-time revival in the Nazarene Church, Rev. Weir pastor. There were about 100 saved in this meeting; people who really prayed through from darkness to light. There were 20 accessions to the church and several subscribers to The Herald.

We then left for the district camp at Adrian, Ga., which was a real good camp, considering existing conditions. There were a number of conversions and sanctifications. Prof. Eason led the singing, which was excellent. Revs. Dean and Rife preached daily and were a great blessing. Rev. Duncan preached twice with unction. We are now resting preparatory to a great campaign in the M. E. Church, South, in Phoenix, Ala., Rev. Taylor pastor. We thank God for the splendid fight The Pentecostal Herald is making for the old Bible. God bless the efforts in that direction.

Fred St. Clair.

## VICTORY AT GLENCOE, OKLAHOMA.

We had a great victory at Glencoe, Okla. Many bowed at the altar and were reclaimed, converted and sanctified. We had a marvelous manifestation of God's power upon people 75 years of age, and some

even older. This field had been considered locked against a revival, but last October Rev. A. B. Hemphill was sent there as pastor of the Methodist Church and has proven himself to be the man for the place. He has not only preached and maintained a standard that God could bless and honor, but has won the respect of the entire town. He had a meeting last winter which resulted in awakening the church, since which time they have been praying for a real victory, and when we arrived with our big gospel tent the Holy Ghost came and their prayers and hopes were realized. I carry my own tent for summer meetings; have a consecrated singer and young people's worker, and have our dates into next year. Anyone desiring our assistance in camp meetings or otherwise, address us 808 N. Ash St., Guthrie, Okla.

C. S. Clarke.

## THE GOOD WORK GOES FORWARD.

It has been some weeks since we reported funds coming in for the Theological Building at Asbury College, but the friends have not been unmindful of our needs and steady streams of offerings have been running this way, which have enabled us to carry forward the work most successfully. We are now roofing the building, and up to this time have not had to go in debt one dollar. With the support of God's children who love the Bible and desire to have a ministry who preaches the full gospel, we expect to have this building completed and ready for occupancy within a short time. Below are the names of some who have rallied to our help; more names will follow next week.

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## The Nation Mourns.



HE death of our President, Mr. Harding, came so suddenly, and was so unexpected that it gave the people throughout the country a great shock. It was interesting and encouraging to see how the whole people in thought, respect, and sympathy, gathered with bowed heads about his bier. Forgetting factions, parties, and prejudices, with uncovered heads, the whole people united in common grief, and the spirit of reconciliation and a common brotherhood seemed for a time to pervade the entire atmosphere of the nation.

Mr. Harding was an unusual man. He made no claims to brilliancy, but he cannot be accused of ignorance, or littleness. He took his office at one of the most trying times in the history of the nation. He never assumed the spirit of a dictator. He was patient, quiet, and cautious; but on a number of occasions he showed strong convictions and strength in the performance of duties which were bound to bring upon him severe criticism. One of his finest qualities was his calmness. He seemed never to be excited, and never displayed any spirit of animosity. He seemed to be blessed with a spirit of human kindness. Always and everywhere he expressed reverence for the Bible, manifested respect for our holy religion, and conducted himself as a sincere Christian. He seemed to be a man of great physical strength, but the duties of his office, the responsibilities resting upon him, and no doubt a strong solicitude for the peace of the world, with the fearful task of his western trip, was too much for him.

The experience of Mr. Wilson, and Mr. Harding would suggest that our Presidents had best remain at the White House and leave it only for recreation and rest, and never for strenuous speaking campaigns. Had Mr. Wilson remained in Washington and sent a strong body of well selected men to the Council of the League of Nations, and refrained from his strenuous speaking tour after his return from Europe, the strong prob-

abilities are he would be in excellent health today. Had Mr. Harding spent several weeks or a month in some cool resort among northern lakes or mountains he might today be in the enjoyment of good health. This is said not in the spirit of criticism, for no doubt these men were actuated by excellent motives when they undertook that which proved to be the impossible.

Our new President, Mr. Coolidge, has come into office at a very trying time in the history of the country and of the world. He seems to be a modest, sincere, positive man. His public utterances indicate that he is a God-fearing man. May God grant him grace, and the people give him sympathy, as he undertakes the performance of one of the most difficult tasks that can fall to the lot of any man.

## Turning the Tide.



HE tide of reckless skepticism which has broken into so many church schools and pulpits must be turned or the nation will be ruined and countless millions of souls be lost. Unbelief is the impassable gulf between a compassionate Christ and a lost sinner. "Only believe" is the challenge of our divine and omnipotent Savior. The struggle of the human soul is to bring itself to saving faith—to trust in Christ for personal salvation.

The seeds of unbelief are being broadcasted through all the land. The situation is tragic. The popular skepticism appeals to the carnal nature. The reckless spirit of money getting and pleasure seeking, the world war which broke down so many of the moral barriers and swept away so largely the spirit of reverence and restraint, offer the finest opportunity for Satan and his emissaries to destroy the faith of the people, and Satan and his emissaries are busy.

One of the startling features of the situation is the fact that he has so many emissaries in the church who are supported by the church, to carry forward the work of the church, and who are using their time and influence to undermine the faith of the church, to put the poison of doubt into the springs of truth, to deceive, beguile and lead away the rising generation from saving faith in the atoning merit of the blood of Christ. We must strive with all the power God gives us to turn this tide of unbelief and wickedness. We cannot afford to be idle lookers-on; something must be done; something unusual; something heroic. It is a battle for God, the Bible and immortal souls.

Our object in the 50-cent proposition now going on in THE PENTECOSTAL HERALD, is to place THE HERALD into 25,000 additional homes. That would give us 100,000 new readers. After we have reached the peak of this subscription enterprise we will employ some of the most scholarly and consecrated men of this nation to write a series of articles in defense of the Bible, in an exposition of the destructive critics, in showing the people that this modern infidelity called the "New Theology" is the boldest, loudest, diabolical, blasphemous farce that has ever been foisted upon the people in the history of the Christian Church.

Now we want the lovers of the Bible, everywhere, to help us place THE HERALD in the hands of vast multitudes. The people are being deceived; we must undeceive them. The Word of God is being attacked; we must rise to its defense. Certainly the Word of the Lord abideth forever, but we must save the people from unbelief in the Word of God. We must not pull down the banner of the cross and leave the sheep of Christ to the ravages of the wolves of infidelity.

We beg 20,000 readers of THE HERALD to get busy. Many have sent in 50 cents with the names of friends; some have sent in \$5.00 with the names and addresses of ten friends. Within the past few weeks thousands of new names have been added to our circulation list. Help us to add 20,000 more to this list within the next thirty days, and we shall promise to give our readers some powerful articles in defense of the Holy Scriptures and saving faith in our Lord Jesus Christ.

Faithfully your brother,  
H. C. MORRISON.

## An Important Communication.

On the fourth page of this issue of THE HERALD will be found a letter from Bishop Cannon, Jr. to Dr. J. W. Shackford, General Secretary of the Sunday School Board of the M. E. Church, South. This letter reveals a serious situation in the church. We are rapidly approaching a crisis in the history of Methodism in these United States. The incident at the Southern Assembly shows how little heed the *destructives* pay to the recent statements sent out by the Bishops. Many of us knew that these wanderers from the Bible, laws, doctrines, and spirit of Methodism, would treat this statement with a smile of contempt. No man loyal to the Word of God, to Methodist law and doctrine will support with sympathy or money, men or measures who trample ruthlessly upon the Bible and the law and doctrines of Methodism. The time has come for choice and an alignment. Who is on the Lord's side? H. C. M.

## Our Refuge and Strength.

Mrs. H. C. Morrison.

There is a stanza of a hymn which runs thus:

"If our faith were but more simple,  
We should take him at his word;  
Then our lives would be all sunshine  
In the sweetness of our Lord."

The fact is, few of us know how to get the full benefit of the many promises which are given in God's Word. They are there, written plainly and understandingly, but how to get upon them and rest one's self so as to *know*—you are resting, is the part we are to learn.

Someone has said that we could *stand* better if we would *kneel* more frequently. Progress in the divine life is made kneeward, and not in the rush to keep up with the busy throng, surging here and there in its mad pursuit of pleasure and gain.

We are living in a time when the atmosphere seems surcharged with evil; a time when it is difficult to be quiet, to enjoy one's self in the solitudes, and to "look not upon the things which are seen, but the things which are unseen." Temporalities entice us and make us forget the fact that the unseen is the most worth while. Time and sense claim our attention, and ere long we shall come to the end of the way with an everlasting regret that we were so easily blinded by the god of this world, but alas, it will be too late. The seeds have been sown, the grain matured, and the harvest will be inevitable—a wasted and wrecked life, and a lost soul!

H. L. Hastings, commenting on the attitude of the world says:

"Woe to a world that vainly tries to escape from Jesus Christ. They may deny his deity, dispute his power, disbelieve his resurrection, explain away his existence, deride him as a phantom, insult him as a 'spirit medium,' philosophize over him as a myth, accept him as a mere human teacher, misquote his words to sustain their opinions, pervert his teachings, and despise his precious blood; but when all this is done, their difficulty is not removed, for Christ the King still lives at



God's right hand. 'Jesus Christ the same yesterday, today, and forever;' the Christ 'who was, who is, and who is to come;' he who had glory with his Father 'before the world was,' shame with man during his earthly pilgrimage; and who, having suffered these things, has entered 'into his glory,'—that same Jesus still lives in all the majesty of his divine character, and in all the powers of an everlasting life. Herod could not kill him, Satan could not seduce him, death could not destroy him, the sepulcher could not hold him; and yet he stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as a living, personal Christ; rejected, crucified, exalted, glorified, and coming again in like manner as he ascended; to raise the dead, to judge the world, to save his people, to be glorified in his saints, to crush the usurper, to destroy his foes, and to reign forever as the Lord of all."

Dear reader, let us take heed to our ways, lest the deceiver of souls take us unawares and we be caught in the maelstrom of unbelief that is flooding the land. "Take heed, lest there be in you an evil heart of unbelief." "Let him that thinketh he standeth, take heed lest he fall."

## REDEMPTION.

(Continued from page 5).

full benefits of his atonement. "For by grace are ye saved, through faith."

Much has been said and written of late about the universal fatherhood of God. Are we to accept all that is taught along this line? "What saith the Scripture?" What did Jesus teach concerning fatherhood and sonship? Did he not say to those Jews who sought his life, "Ye are of your father the Devil, and the work of your father will ye do"? There are many passages in the New Testament that teach clearly and emphatically that some are the children of the Devil as truly as some are the children of God.

The Bible recognizes just two general classes of men—the children of God and the children of the Devil. The unscriptural teaching that all men are the sons of God is a most deadly error, and its acceptance is soothing the conscience and dulling the spiritual sensibilities of multitudes of people and turning their feet into the path that leads to eternal banishment from God.

Just here I want to quote from Bishop Merrill's "Aspects of Christian Experience" (pp. 141-143). "There is no question in which we are more interested than that which concerns our relation to God; and yet there is no little vagueness in the ideal we cherish in this direction. One thing however, is clear, God is our creator. He gave us our being. . . . In him we live, and move, and have our being—but are we therefore his children? We dare not so affirm. Perhaps if sin had never separated between man and God, the fact that we are "his offspring," in the sense of having our existence from him, would have been sufficient ground for the relation of children; but now something different from this is needed.

"The Scriptures keep up a marked distinction between Creator and creature on the one hand, and Father and child on the other. In other words, the relation of children in the divine family is not predicated of the fact of creation, but always of *redemption* and adoption. If we are God's children by creation where is the necessity of the new creation? If we are brought into the divine family by the natural birth, why do we need the spiritual birth?"

"If we are children and heirs of God by reason of our natural relation to Adam, what need have we of a spiritual relation to the second Adam, gained through regeneration? . . . The claim sometimes set up that ungodly men are God's children because they

are his creatures is utterly fallacious. It overlooks the nature of relationship as well as its foundation.

"The fallacy of the claim that unregenerate men are the children of God by creation is seen in the Savior's language to unbelievers in his day. God made of one blood all nations of men to dwell on all the face of the earth, yet to some Christ said, 'Ye are of your father, the devil, and the lusts of your father ye will do.' They were God's creatures but the devil's children. To the same class he said, 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' God made them but they were not his children. . . . The same fact is taught in the parable of the tares in the field. The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one.

"There is nothing more clearly taught in the Scriptures than that the wicked are the children of the devil, not of God. The fatherhood of God is a most precious fact when rightly understood and applied, but it has been greatly distorted in the conception."

2. Man having forfeited his relationship to God, and not being able to redeem himself, must look to another to pay the full price of his redemption, and that person, to meet the requirements of the law, must be a *kinsman*.

No angel nor archangel, no cherubim nor seraphim could have redeemed the human race. The redeemer of the human family must be capable of feeling all the sorrow, and suffering, and temptation, and anguish that the human nature can feel; and more, he must be subject to death—and he must be sinless. "He was in all points tempted like as we are, yet without sin." (Heb. 4:15).

We are told, "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:16-17). Again, "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to *redeem* them that were under the law, that we might receive the adoption of sons." (Gal. 4:4-5).

Also it is said he "took upon him the form of a servant and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." (Phil. 2:7-8). On one occasion he looked upon his disciples and said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." He became related to the whole human race by the assumption of human nature, and is therefore capable of redeeming the slave from the bondage of sin.

But let no one be misled or deceived here: for although the redemption price has been paid for *all*, and that by one who met all the requirements of the law, yet no one is set at liberty until he has accepted his freedom at the hands of his Redeemer. In other words Christ must be accepted into the life of an obedient faith, and trusted fully "for the remission of sins that are past."

3. Redemption is by blood. There was no escape from the death penalty pronounced on Egyptian homes but the sprinkled blood. There is no escape from the penalties of sin but the precious blood. "Forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious blood of Christ*, as of a lamb without blemish and without spot." (1 Pet. 1:18-19).

No amount of culture, no amount of special training, no amount of activity in church work, no amount of moral persuasion can bring deliverance. When St. John, the di-

vine, stood on the Isle of Patmos and looked into the mysteries of the future and saw the white robed throngs surrounding the "Lamb as it had been slain," he heard them singing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof: and hast *redeemed* us to God by thy *blood* out of every kindred, and tongue, and people, and nation." (Rev. 5:9).

"Christ has redeemed us from the curse of the law." (Gal. 3:13). "And almost all things are by the law purged with blood; and without shedding of blood there is no remission." (Heb. 9:22). The poet struck the keynote of redemption when he sang:

"What can wash away my sin?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus."

There is no salvation outside of the atoning blood, and those who would teach otherwise certainly have failed to see the scarlet line that winds in and out through the entire scriptures from Genesis to Revelation. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8).

What did Paul preach concerning redemption? Read the text again, and consider that he uses the very same expression both to the Ephesians and the Colossians. And to the Galatians he writes: (3:13) "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is everyone that hangeth on a tree." In Hebrews 9:12-15 we read, "Neither by the blood of goats and calves, but by *his own blood* he entered in once into the holy place, having obtained *eternal redemption* for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the *blood of Christ*, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that *by means of death*, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance."

Truthfully did the poet sing:  
"I must needs go home by the way of the cross,  
There is no other way but this.  
I shall ne'er get sight of the gates of light,  
If the way of the cross I miss."

## Honey in the Rock.

HOWARD W. POPE.

God's bees are busy ev'ry day  
In making honey, so they say;  
This honey they hide safe away  
Within the rocks, where it will stay.

In secret places which God knows,  
And tells to all His friends, not foes,  
That they may grow and so be strong  
To do what to them doth belong.

If you are sickly, thin or pale,  
Or, if your strength begins to fail—  
Feed on the honey of God's Word,  
And you'll be strong to serve the Lord.

Feed on the honey of God's Word,  
So He's the honey of the Lord:  
The more you draw on His free grace,  
The more you'll wear a shining face.

And when you find yourself quite well,  
Be sure that you the secret tell—  
To friends and neighbors—all God's flock,  
About the honey in the rock.

## H. C. Morrison's Slate.

Winona Bible Conference, Winona, Ind.,  
August 23-26.

Ocean Grove, N. J., (camp) August 28-  
Sept. 2.



## OUR BOYS AND GIRLS

### A MIDNIGHT LEOPARD ALARM.

Thos. E. Reeve.

Occasionally we have mentioned in our letters the mid-night visits of the leopards and how they kill our goats whenever they can manage to break into one of our goat-houses. As we are entirely dependent upon goats for our supply of fresh milk these ravages of the leopards sometimes play serious havoc. It is exceedingly difficult to find and be able to buy goats that will give as much as a pint of milk per milking. The natives are very loathe to part with their goats, looking upon them somewhat as a part of their families. They use their goats in the purchase of their wives or for meat when they take sick, and die or are killed by some accident or a wild beast. But to use goat's milk, ah! what a sickening thought to the native! The very suggestion of using it almost makes him sick at his stomach, but his eyes will sparkle with delight and his mouth fairly water in anticipation at the thought of such choice tid-bits as a many-weeks' old egg which the setting hen has finally given us as useless or a morsel of "fresh" meat which was killed a week or ten days before and long ago had become very much alive with bugs and worms.

Very fortunate for us the leopards have gotten only one of our goats, and we planned to let them have that one. I made a leopard trap after the fashion of the box-traps for catching rabbits which I used as a boy, only in this case I used heavy wooden slabs and strong poles. I placed the trap in my goat-fence, a small enclosure in which are our goat-houses where the goats sleep at night, and baited it with a small worthless kid. The kid was so tied in the back of the trap that when the leopard got him and tried to carry him out he would be sure to throw the trigger. The trap worked perfectly. About two o'clock one Friday night our yard sentry came running to the house in the height of excitement and yelling loudly, "Chief, Chief, the leopard has come, he has entered the trap. Come quick, Chief, come quick, he is about to break out." Well, we did "come quick" though it seemed to me that night that it took an age to find the matches, light the lantern, and get my shoes on. I took my Winchester rifle and my pistol, and led the way while my wife came behind me with the lantern so the light of it would not blind me. As we approached the trap the leopard greeted us with loud snarls and deep growls, lunging and tearing at the sides and end of the trap trying to get out. The slabs were creaking and creaking under the terrific onslaught of the powerful beast within, and I did not know what minute they might give way and then I would have an infuriated leopard on my hands in very close quarters. As I had left only small cracks between the slabs of the trap it was difficult to get the light so I could see into it, and I didn't want my wife to get too close but only so I could keep between her and the leopard in case he should break out. Consequently I could not tell just where I was hitting the leopard when I fired. If you want to make a leopard, lion, buffalo, or elephant thoroughly angry just shoot so as to wound one of them badly but not to kill him. My first shot brought the leopard in wild fury to my end of the trap trying to break through to get at me. I fired again and he took a large piece out of the slab right in front of me, and only a foot and a half from me. Just as I fired that shot our lantern went out instantly for some unknown reason, and we were left in the dark. With the wounded beast now frantically straining to break loose, it was the part of wisdom to "clear out," so we acted wisely, and weren't long doing it either. After relighting the lantern we returned to the trap, and I fired again but the leopard did not have

anything like the fight he showed at first. My first two bullets were telling mightily on him. It was then safe to place the lantern up close to one of the larger cracks of the trap so that I could see into it, and I fired another bullet into the base of his brain. This finished him instantly. On examination I found that either of my other bullets would have produced death in a few more minutes, but were not instantaneous because they were fired when I could only see about six square inches of the leopard's body against one of the cracks in the trap, and did not penetrate his heart, head, or spinal cavity.

It is a marvel the strength and build of a leopard. After seeing one at close range and examining his make-up one does not wonder that he can take an animal two thirds of his own weight and clear an eight-foot fence with it in his mouth. This leopard was a full-grown male, measuring seven feet two inches from tip to tip, and two feet four inches high at the shoulder, and weighed one hundred and twenty-seven pounds. His legs were short but very heavily muscled, and every line of his thick neck, shoulders, and back bespoke powerful strength. His paws were heavy and huge, and with one closing together of them he had completely crushed the head and neck of the little goat in the trap. Several places in the trap showed where he had buried his claws nearly an inch deep into the slabs literally tearing out small chunks of the wood, with each "slap" of his paws.

Most of the missionaries on the station reached the trap shortly after I had shot the leopard, and all the men of our native village came out. The latter were all excited and hilarious, blowing whistles, ringing the Mission bell, shouting and yelling, blowing the workmen's bugle, etc. Different ones wanted to stick their knife or spear into the leopard's body so as to "get his strength." The next morning after I had removed the skull, skin, and paws which I wanted for my trophies, I made glad the hearts and stomachs of some of our villagers by giving them the carcass to eat. I was amused to see them remove the heart and part of the intestines (they usually eat practically all of both of these of other animals) and then make all except one man completely leave the place while that one man secretly buried these parts in some unknown place. They select a man to do the burying who is a good man because they claim if some one hates another and takes even a wee bit of the heart or intestines of a leopard and puts it in that one's food it will kill him instantly. Another amusing feature was the numerous remarks as to how the leopard-man or leopard witch-doctor who lives not far from here would take the killing of one of his leopards. They believe these men hold sway over and constant communion with the leopards of their section, even being able to create more leopards out of small sticks or perhaps a banana, etc., and they work great harm to their enemies by causing the leopards to prey upon some of their possessions or perhaps even upon themselves. And so it goes in leopard-land.

Wembo-Nyama, Congo Belge.

Dear Aunt Bettie: I just want to tell the cousins how I appreciated their good letters and cards. They were a real feast to my soul. The Father is so good to remember me. I received letters from all over the U. S., and some are still corresponding with me. I prize their letters and tokens of love. I had no thought that so many would see and answer my letter. Sister Percy, the ones you wrote me were so encouraging. God bless you, and help you bear your burden. Dear cousin Joyce Evans, thank you for your dear wish for the Lord to bless me, and praise his name,

he does! I am nearing the port and will soon be at rest. It will be joy unspeakable and full of glory to be with the loved and redeemed of earth throughout an eternity. Let's all be faithful and we'll meet over there to sing God's praises through endless days. I have answered all the letters received and will appreciate any others that may come. The letters coming from so many different places so far apart indicate that The Herald has a large circulation.

Alice D. Banks.  
Route 2, Box 3, Paradise, Tex.

Dear Aunt Bettie: I love to read the sweet letters the boys and girls write to The Herald. Will you please let me in one time. I feel like I just want to try and tell them how I love to read their good letters. I have been a subscriber to The Pentecostal Herald quite a while. When you get saved you have all that is worth while in this low ground or sorrow. "I had rather be a doorkeeper in the house of the Lord than dwell in the tents of wickedness." I had rather be in our humble cottage and have a little heaven to go to heaven in than have gold and fine houses. The cattle of a thousand hills is the Lord's, and the fatness thereof. I love that sweet song, "Only trust Him; He will save you." Jesus said, "Take my yoke upon you and learn of me," and the yoke will become easy and the burden light. We must learn to trust him when trials and troubles come.

Mrs. G. B. Mayfield.

Dear Aunt Bettie: Will you allow several of the girls from Winter Haven, the town of a hundred lakes, to join your band of boys and girls? Two of us belong to the Camp Fire Girls and are going camping next week. There are about twenty Camp Fire Girls and we have many picnics and hikes on which we have loads of fun. We, Cleo and Betty, are thirteen years of age and in the eighth and ninth grades respectively. Catherine is fifteen and in the tenth grade. We are all in the same Sunday school class and all go to Intermediate League. Our League superintendent had a slumber party for a bunch of us girls Thursday night. We ate peaches and watermelon and played games until midnight, then we turned out the lights and told ghost stories until one-thirty. After that we slept for several hours, got up at six o'clock and ate breakfast and then went swimming. We would like to hear from any of you that would care to write.

Cleo Arnold,  
Betty Binns,  
Catherine Cramer.  
Winter Haven, Fla.

Dear Aunt Bettie: I am a very delicate girl. I only weigh 80 pounds, and am 15 years old. I am only in the eighth grade because of the "flu," appendicitis, and scarlet fever, which kept me out of school for two whole years. I have long golden curls, and dark blue eyes and a very fair complexion. My home is in Eagle Lake, but we get our mail in Winter Haven. I love to read the Boys and Girls' Page. I think Illa Mae Hill's letter was so interesting. Don't you imagine she is pretty? I would like to see her picture. I have composed four pieces of music. "Solitude," "Rosebud Gallop," "Evening Bells," and "Listening to the Redbirds," are their names. I will sign my initials, and leave you to guess my name.

A. B. C.

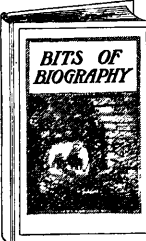
Dear Aunt Bettie: Will you permit an Illinois girl to join your happy band of boys and girls? My father takes The Herald, and I enjoy reading the Boys and Girls' Page. I am twelve years old and about 5 feet, 1 inch tall, and weigh about 130 pounds. I belong to the M. E. Church. I think The Herald is one of the most wonderful papers in the world. I am a Christian and hope all the other boys and girls are. I am in the seventh grade at school. My teacher is Marie Prater. I like her fine. Who has my birthday, June 11? I would like to hear from some of the cousins.

Eva E. Wright.

702 E. Franklin St., Taylorsville, Ill.

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PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

### A NEW BOOK ON HEAVEN.

"A New Vision of Another Heaven" is a new book by Evangelist Lewis who contributes to the columns of this paper. This book has been read in manuscript form by some of the best critics who pronounce it "different," "unusual," "inspiring," "comforting," etc. One reader says, "I never can again grieve for my loved ones who have gone ahead after reading this book." The book answers some of the most interesting problems of the Bible student, and in a new way, yet is biblical from start to finish. Fleming H. Revell Co., New York, accepted the manuscript largely on the endorsement of The Pentecostal Publishing Company, and we have volunteered to handle the book. It is called "the last word on heaven." You doubtless will want it, and we shall be glad to furnish it to you. The price is \$1.25 per copy, bound in clothboards.

PENTECOSTAL PUB. CO.,  
Louisville, Ky.

Dear Aunt Bettie: Will you let a little Indiana girl join your happy band of boys and girls? I am eleven years old and in the eighth grade. My father takes The Herald. I go to Sunday school and church nearly every Sunday. Our pastor of last year, Bro. L. E. Adkins, organized a Junior League, of which I am a member. We are having Bible drills. I belong to the Kings Herald of which my mother is superintendent. Our present pastor is also an Asbury man, Bro. M. B. Kober, and if one can judge by these, Asbury must be a great College. My birthday is Dec. 21.

Anna Pugh.  
Nevada, Ind.

Dear Aunt Bettie: Will you let a little Minnesota girl join your happy band of girls and boys? I go to the Methodist Church and I go to Sunday school. Mary Brewer, I guess you are to be 15 years. If I am right send me your picture and I will write you a letter. Virginia Wilson, I was going to write to you but you did not have your address in, so I wish you would write to me. Verna Michener, Minnesota sure is a good old state. I am going to Red Rock camp meeting this week. We have a cottage up there so I am going to stay all the time. I am 11 years old and I am in the seventh grade next year. My mother takes The Herald and I enjoy reading the Boys and Girls' Page very much. I am saved and sanctified and I want to go with Jesus all the way. I guess I had better not stay any longer but let somebody have my place. I would like any of the boys and girls my age write to me and I will try to answer their letters. With love to Aunt Bettie and the cousins.

Elinor Kempf.  
Route 1, Goodhue, Minn.

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## FALLEN ASLEEP

### ENGLISH.

One of your oldest subscribers, a faithful friend of The Herald for many years, and a devoted and loyal advocate of Bible holiness, passed to her heavenly home Wednesday night, August 1, 1923. She has joined the ranks of the redeemed in glory—that blood-washed multitude which no man can number.

Nancy House Smith was born in Knox county, Ohio, Feb. 7, 1828. At the early age of eleven years she gave her heart to Christ and was conscious of the Divine acceptance of her faith. When 19, she was united in marriage to Eli D. English, with whom she lived happily until his death twelve years ago. Of this union there were born six sons and three daughters. Three of the family, besides the husband, preceded her to the better world. She reached the remarkable age of 95; and up to about a year ago she was a regular attendant at public worship on Sunday and at prayer meeting. To spend nearly 85 years in Christian life and service on this sin-cursed and storm-tossed earth, is a record that is worthy of special notice and praise. The writer, who is her son-in-law, can say truthfully, that he has never known a more consistent, consecrated and beautiful life in Christ Jesus than this "Mother in Israel." Her children and children's children rise up to call her blessed. Early in her religious activities and church work she felt the need of entire acceptance and glad response to the all-wise and righteous will of God.

At Urbana camp meeting in 1868, under the sainted Inskip, Cookman, Dr. Palmer, Dr. Sheridan Baker and other leaders of the National Holiness Association, she sought and found full salvation and the clear teaching of the immortal Wesley. What a privilege was hers in those wonderful days! Her experience of the grace of sanctification was more than deeply emotional—it held in subjection to Jesus Christ, every thought, motive, impulse, purpose and inspiration of her whole being. Her faith was expressed in a long life of good works. She was in the first group of crusaders in Ohio, under the leadership of "Mother Thompson." She was from the beginning, an earnest and active member of the W. C. T. U.

She was also one of the charter members of the Woman's Foreign Missionary Society in her native state. Ever and always she contended, through the years for "Woman Suffrage." How happy she was that God permitted her to live to see nationwide prohibition and the ballot in the hands of American womanhood. Her alertness of mind, eagerness for the knowledge of God, and her untiring zeal in the extension of Christ's kingdom were strong qualities of her

character to the very last. Besides her Bible, she read daily from The Pentecostal Herald, Guide to Holiness, The Western Christian Advocate and all the books and tracts she could find on the life and experience of perfect love.

Something over a year ago she got up a club list of subscribers to The Pentecostal Herald on the offer of a reduced rate for six months. The writer was one of the number. She was greatly distressed because many leaders of our church were deserting the true and tried doctrines of Methodism and were going after strange beliefs and unscriptural heresies. But Mother English never wavered for a moment in her loyalty to the supernaturally revealed scheme of human redemption and the glorious gospel plan of salvation.

Her funeral, Saturday, August 4th, held in the church of which she had been a member for fifty years, was largely attended by her old neighbors and friends. Besides the sermon, preached by her pastor, Rev. L. E. Rush, her son, Rev. C. F. English, of the North-East Ohio Conference, and her son-in-law, Frank N. Lynch, of the Ohio Conference, spoke briefly but tenderly of her wonderful Christian influence and power. The pallbearers were her grandsons. Her body was laid away in the beautiful Oak Grove Cemetery at Delaware, O., to rest and await the trumpet call of the Resurrection Morning.

Frank N. Lynch.

### LOGUE.

August 4, 1923, the death angel visited our home and took the precious wife and mother, Mrs. Lizzie Logue, aged 72 years, 5 months and 7 days. She had been a member of the Methodist Church for many years. She was a good wife and loving mother. She leaves to mourn her death a husband, eleven children, thirty-three grand-children and 10 great-grand-children. Although we are bowed in sorrow—we know our Father's will must be done. We realize our loss is mother's gain. We did not realize the end was so near until a few hours before her precious soul took its flight. All that a good physician and loved ones could do was done, but she gradually grew worse until the end came. She passed away without a struggle, as one going to sleep. She seemed to have a smile on her face. We feel assured that she has gone home to meet those gone before, to await the coming of loved ones. As I stood by her bedside she would put her loving arms around me and say, "Your old mother will soon be gone." We realize she has gone where there is no suffering, sorrow or pain.

Her daughter,  
Ora Logue.

### HENRY.

Mary Louise Henry departed this life July 26. She was born Feb. 27, 1923. She did not die, but fell asleep to wake with Jesus. She was an orphan taken into our home to bloom for a season. She was cast aside by the people of this world, but thanks be to God, that she now has a better home than this world can afford. She was in our home just long enough to win our love and then God saw best to call her home.

"Call not back the dear departed, Anchored safe where storms are o'er, On the border land we left her, Soon to meet and part no more."

"When we leave this world of changes, When we leave this world of care, We will find our missing loved one In our Father's mansion fair."

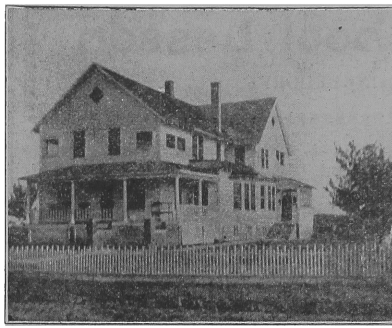
Father and Mother.

### STRAINS OF LOVE.

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Old Taylor is being reorganized under a "Legal Hundred" after the pattern of John Wesley's Legal Hundred now so successful in English Methodism. It inherits an educational stability and romantic history of seventy-five years. It keeps its old motto, "Holiness unto the Lord,"—never with truer meaning than today.

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The new T. U. will not drag. The old Board of Control has gone into an honorable liquidation process. The new regime promises not to go in debt. While it is a school for the common people, costing only \$324 per school year for board, literary tuition and fees, patrons are expected to pay this, a third at a time, at the opening of each term, and not ask for credit.

### ITS COURSE.

The reorganized Taylor has no high school, though it has some sub-freshman courses. It is absolutely high grade and standard in its baccalaureate courses. Its teachers, university trained and selected as well for their great souls as for their scholarship, are not new; they are partners in the firm. It presumes to offer no graduate work but the M.A. degree in the theological major. Its collegiate department in theology, missions and evangelism is par excellence. Its opportunities in expression and classical and evangelistic music are the best.

### TAYLOR IS DIFFERENT.

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School opens September 26. Write for matriculation blank to the President.

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## CENTRAL HOLINESS UNIVERSITY

IF We should attempt to tell you all the many interesting things about Central Holiness University, we are afraid it would encroach too heavily on your time.

### SO

We just call your attention to the facts. We are an accredited College and Academy.

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A school of high merit

Special schools of Theology, Music and Expression

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Healthful Social Activities

A personal interest in every student.

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School opens: 1st Semester—Sept. 12th, 1923. 2nd Semester—Jan. 25th, 1924.

REV. J. L. BRASHER, D. D., President.

UNIVERSITY PARK, OSKALOOSA, IOWA.

### GOD HONORS HIS WORD.

July 23, I closed a successful revival in the M. E. Church, South, at Winding Gulf, West Va., resulting in 38 conversions, and renewals, some sanctifications, and a number of persons under pungent conviction. On the morning of the last Sunday of the meeting, I preached on the "Baptism of the Holy Ghost," or "Entire Sanctification." When the invitation was given, some thirty-five or forty came forward seeking "the fulness of the blessing of the Gospel of Christ." I do not know how many found the blessing.

Brother B. F. King, the pastor, is a splendid type of Methodist preacher, and is a good man to labor with. He believes the Bible and stands nobly by the man who preaches a full Gospel. Sister King is a most excellent Christian; she is the type of woman that makes a good wife for a Methodist preacher.

Brother King has a number of splendid people in his congregation, and in the community. May the Lord bless him and the good people with whom he labors.

On August 5, we closed a successful campaign of about one month at Stone, Ky. Feeling the need of a revival, and having no place in which to hold services except in the picture house, I decided to write the Rev. E. L.

Sanford Evangelistic Party to come "Over and help us." I wrote them and the answer came that they would be there.

Brother Sanford preached in his usual good way, with an occasional broad-side by Sister Sanford. They both preach with power, and without fear, and their preaching carries conviction with it.

Brother and Sister Guyn (Sam and Sallie) of Wilmore, Ky., furnished the music to the delight of the great crowds that thronged the big tent night after night. The meeting resulted in the conversion, renewal, and sanctification of some fifty or sixty people, with a goodly number of others under conviction, and asking an interest in the prayers of the Christians. About twenty united with the Methodist Church at this place. We began the Conference year with fifteen names on the Church register. We have increased from that number to sixty-three.

The Evangelistic Party composed of Rev. E. L. Sanford and wife, and Prof. Sam Guyn and wife, is now at Pikeville, Ky. Sister Sanford plays beautifully on the cornet, and renders valuable service in the musical department. Any pastor needing a revival of religion will do well to employ this Evangelistic Party.

E. H. Ritchie.



## Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson XI.—September 9, 1923.

Subject.—John Mark. Acts 12:12, 25; Acts 13:1-5; Acts 15:36-40; 2 Tim. 4:11.

Golden Text.—Whatsoever thy hand findeth to do, do it with thy might. Eccl. 9:10.

Time.—From A. D. 40 to 66.

Places.—Jerusalem, Antioch, Cyprus and Rome.

One is often glad that God tells the failures and successes of his people. To read the biographies of common men, written by close personal friends, sometimes has a tendency to discourage us on life's way, because (by leaving out all the faults and failures) the standard runs so high that we despair of ever reaching it; but when God tells us the story of a human life, it looks like we live; and we take courage. A young student listened one day to a professor of theology trying to preach; but the professor did not preach much, for he "got into the brush," and failed. The young man went back to his bedroom rejoicing. He said that man's failure did him more good than almost any great sermon he had ever heard. If the celebrated doctor could make such a miserable failure, surely there was hope for him too.

John Mark's life was a checkered one. We know nothing about his boyhood. Like many other Bible characters, he comes on the scene when needed, and without any dress parade. We meet him first in the beginning of today's lesson, and learn that his mother's name was Mary and that his surname was Mark. Nothing is said about his father. From the fact that the saints had gathered at Mary's house for prayer when St. Peter was in prison, and Herod was about to take his life to please the Jews, we gather that it was a house of prayer. We stopped in such a home in Binghamton, N. Y., some months ago. Blessed place! John Mark came up in good environment—had a good heritage. It is a fine thing to get well started in life. It saves one from much loss of time; and it is very comfortable in after years to have no cesspool to remember.

John Mark began his ministerial career under splendid conditions. When the Holy Ghost called upon the church at Antioch to send her two pastors, Barnabas and Saul, as missionaries to the regions beyond, this young man was invited to accompany them, and did so. To hear St. Paul expound the Word was no small matter; and no doubt Barnabas also did some great preaching. If eagles must scale the mountain heights in order to teach their young ones to fly, no less is it true that older men must deliver great sermons that young preachers may be inspired to do great things. Precept on precept is good, but there must be inspiring example. Somehow one feels sorry that John Mark made the slip that he did; but let us be patient. If a kite will not sail the first time the wind strikes its bosom, try it again. Some day it may reward you by tugging beautifully at its string. John may have been a coward. Maybe he may have been somewhat wounded when Saul superseded his uncle Bar-

nabas, and his name was changed to Paul. We are much like him: it is hard for some of us to see Saul of Tarsus rise higher than our pet uncle Barnabas. No matter how it was, for it has been a long time ago, John Mark forsook the missionaries and went back home to his mother. Maybe it was best. There is no better place for a disheartened young preacher to go than to the loving, sympathetic heart of his mother. Henry Grady was not a preacher, but when he was weary almost to death toiling for the uplift of his fellow-men, he went back home and buried his face in his dear old mother's lap, and said over again before retiring his baby prayer:

"Now I lay me down to sleep;

I pray Thee, Lord, my soul to keep;

If I should die before I wake,

I pray Thee, Lord, my soul to take."

Then he went to bed, and called for his mother to come into his room, tuck the covers close about him, pray for him and kiss him goodnight, as she used to do when he was a little fellow. If I may make a beatitude just here, it shall be this: Blessed is the young man who sometimes grows weary and hungry for the old fireside and for mother's heart and arms, for he shall be comforted as soon as she meets him.

In the third portion of our lesson we find Paul and Barnabas preparing to go on a second missionary journey. They would revisit their former fields of labor, and preach again the gospel to those who had come from darkness into light. Barnabas determined to try John Mark again; but Paul objected. He thought it not good to take with them a man who had shown the white feather on the former journey; but Barnabas would not yield. Paul for once seems to have grown a bit stiff-necked; for he parted company with Barnabas and John Mark, and selected Silas as a new traveling companion, so forming two missionary parties instead of one. God makes the wrath of man to praise him.

It is not possible that even good people can always agree with one another. We cannot see just with one eye. Troubles come when A determines that B shall see his way or perish. Your neighbor may differ from you, and yet be as good as you are; yes, and you may both be good men. It is not important that you should at all times agree; but it is important that you should have charity for each other. But suppose two cannot agree? Then it is best to work apart, but continue to love and respect each other. They must not separate, and then stab each other in the back. I dare not leave that gap open, lest some one should apply it to the marriage relation; but I do not feel competent to discuss all the ins and outs of this relation. Of course, in a case of adultery the injured party has God's permission to leave the other, and that settles it; but I am persuaded that there are few other cases that will call for separation. Many call for great patience and no little suffering that must be borne for Christ's sake. Yet there are cases where one partner is so mean that patience ceases to be a

virtue; then separation, but not divorce, is best. Pardon this seeming digression from the main line. As an old friend of mine sometimes says about his digressions in preaching, "There is good fishing up that branch, and I thought to land a lusty trout or two."

We do not have to suppose that Paul and Barnabas lost all their religion when they separated after some sharp contention. They simply could not agree. Each one had his reasons for seeing contrary to the other. Barnabas no doubt had a very tender feeling for his young nephew, that gave him a confidence in him which Paul could not have. That was perfectly natural. Paul, on the contrary, had seen John Mark show the white feather on the former journey, and Paul was not a man to have any large measure of patience with men of that type. Judging from the past, he was afraid that the young man would repeat his former conduct, which would have been disastrous to the cause for which they were giving their all. Each man was right from his own standpoint; and neither one is to be condemned. The Church needs both kinds: some balancing is necessary. The rigidity of Paul makes us stiffen our backs a bit; while the tenderness of Barnabas makes us see afresh why the apostles changed his name from Joseph to Barnabas; for it was not without reason that they called him "Consolation."

The last verse of the lesson shows a rift in the cloud, through which the sun is shining. Paul has seen long years of toil for his Master, and John Mark has had time to redeem himself in the estimation of the one who had once rejected him. Paul had judged him with honest motives, but had misjudged him. The young preacher had better metal in him than he had supposed; and now when he is old and infirm, he is writing to Timothy to come to see him, and to bring Mark with him. The last clause in the verse tells the change that had come over the aged apostle: "For he is profitable to me for the ministry." There is an indication there that they had been laboring together again, and that Mark had made good. If there had ever been any misunderstanding between them, it was all gone long ago. Paul and John Mark were true yoke-fellows, and the older man had learned to lean upon the younger when the load was a bit heavy.

What lessons we have before us in the conduct of these good men. They were so thoroughly human, just like ourselves, that we take courage. One is glad that "Elijah was a man subject to like passions as we"; for we, too, "have this treasure in Earthen vessels."

Want of space forbids me to finish the story. St. Paul commended him to the church at Colosse, and St. Peter called him his own son. John Mark wrote the second gospel, and thereby brought the Church and the world under everlasting obligation to him. Do not kick the unpromising young man or woman out too soon. You may have on hand an unpolished gem. God's eye is on him. Some day he will make glorious what you considered worthless.

**Wanted.**—To get in touch with some lady preacher or party where I could give my time to soul saving. Any sanctified woman preacher or

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pastor who may desire my assistance please to write me. Mrs. H. C. Ramsey, Chatham, La., Box 68.

### EVANGELISTIC AND PERSONAL.

Rev. Gordon Rainey and Rev. L. E. Williams will conduct a revival meeting in Charles St. Mission, Canton, O. Prof. Eitelgeorge, soloist and Miss Nellie Keyes, pianist, will assist. They will begin September 23 and continue through October 7.

Rev. E. L. Sanford and party are conducting a meeting at Pikeville, Ky. Bro. Sam Guyn and wife are the musicians, and Sister Sanford cornetist and assistant preacher. They make a good team and hold successful meetings.

The West Virginia District Camp of the Pilgrim Holiness Church will be held in Huntington, W. Va., Sept. 14-23. Rev. George B. Kulp is the engaged evangelist, with Charles C. Mouser as song leader. Rev. R. G. Finch and Rev. G. A. Schombie, missionaries will be present. Anyone desiring further information may address J. C. Brillhart, 2035 10th Ave., Huntington, W. Va.

The tabernacle meeting will be held at Oregon, Wis., August 29 to September 16. This will be the first meeting in the new tabernacle. Rev. Jack Linn and wife will be the workers. Prayer is requested for this meeting.

Rev. William Kelley has recently closed a good meeting at Walnut Grove Church on the Bracken charge in which twenty were restored and five saved. A Sunday school and prayer meeting were organized. Rev. Carl Hill is the pastor in charge.

Rev. E. L. Douglas recently assisted Rev. E. L. Willingham, of Adolphus, Ky., in a meeting at Shiloh Church, in which some 30 were saved and many built up in the faith. Bro. Douglas has also held a meeting on his own charge at Pollard's Chapel and some were reclaimed, saved and perfected in love. Next meeting was at Milltown where he and the Baptist pastor held a union meeting resulting in forty conversions and reclamations, and 18 uniting with the Baptist and 18 with the Methodist Church.

Rev. C. N. Sisson recently closed a good meeting at Cedar Grove, W. Va., which resulted in 35 seekers for pardon and purity. The Lord is blessing Bro. Sisson's ministry in the salvation of souls.

I am writing to state that on account of our call being too far away, we have the month of September open for engagements either with an evangelist or a pastor holding his own meeting. We are at present in a union meeting at Prosper, Texas, with Rev. Ed Surface, D.D., Evangelist of Newkirk, Okla.

Robert J. Kennedy and Wife,  
Singers.



LETTER OF GREETING.

Jacksonville, Fla.

Mr. W. P. B. Kinard,  
Ninety-Six, S. C.  
Dear Bro. Kinard:

Tomorrow marks the date when the Epworth Camp will convene for its annual yearly meeting for the promotion of holiness over the land. I had made a promise to myself and others to be present with you dear people this coming yearly Camp but I find my way hedged in so completely that I am kept from this pleasure. We wish you all the good things that God has in store for this Camp, giving to you a repetition of meetings in the days of John A. Porter, L. L. Pickett, Dr. G. D. Watson, Thomas H. Leitch, Dr. Garradine, R. C. Oliver, Thomas Leigon and a host of others that we cannot now mention who have gone on to their reward and now looking down on the battlefields of the good old days gone by never to be forgotten. Ask the living witnesses that still live if they remember the holiness meetings back in the eighties and nineties that swept over South Carolina from the mountains to the sea board. How many that now live in and around old Ninety-Six, Greenwood, Lawrence, Edgfield, Ridge Springs, Johnson, Abbeville, Anderson, Newberry, Columbia and the intermediates of the State that are living witnesses to the blessing of sanctification by faith in the blood of Jesus.

Brother Kinard, God bless you. I shall never forget you and your conversion in the Leitch meeting at Ninety-Six, S. C., in the year 1887, and a few days after your sanctification at a holiness association in Newberry, S. C. I am sure that the devil has never doubted the work of grace that God wrought in your heart at that time. How is it today? Psalm 125:1. "They that trust in the Lord are as Mount Zion which cannot be moved, but abideth forever."

Your brother in Jesus' love,  
A. J. Quattlebaum.

JAMESTOWN HOLINESS  
ACADEMY.

On June 21, 1923, at the great Holiness Camp Meeting at Jamestown, N. Dak., a number of the brethren met together at the call of Brother S. C. Taylor, to discuss the advisability of opening a Holiness School in Jamestown. After a thorough discussion of the subject it was unanimously decided to open Jamestown Holiness Academy for students on Sept. 24, 1923.

A board of trustees was elected and organized. Rev. S. C. Taylor was elected chairman of the board and business manager of the school. Rev. A. M. Wiley was elected Principal of the school. It was decided to maintain the school as a strictly interdenominational institution. The Board voted to purchase from Brother Taylor the former Holiness Layman Publishing Co. property at 810 Milton Ave., S.

The school will offer a complete four year High School course and also sixth, seventh and eighth grade subjects. In addition to this the school will give a thorough two year course in Bible Training for preachers, missionaries and Christian workers.

This school is coming in answer to prayers of the holiness people of North Dakota, and surrounding states who have felt the deep need of

such an institution for several years past. Parents can send their boys and girls to Jamestown Holiness Academy with the assurance that they will be carefully looked after and receive a thorough training under the best kind of Christian environment. We believe this is a debt that every father and mother owe to their children.

The management are arranging to make the expenses of attending the school just as low as possible. The entire expense for a year should not exceed \$225.00. Arrangements can be made for a limited number of students to work for their board and room.

For further particulars address,  
Rev. S. C. Taylor, Business Mgr.  
Rev. A. M. Wiley, Principal.  
Jamestown, N. Dak.

ANNUAL REPORT.

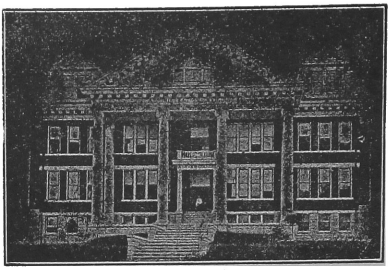
On July 5, we started a union tent meeting in Grant City, Mo., with all churches co-operating. Grant City is located in northwest Missouri and is a beautiful county seat with a population of about 2,000, we were greatly hindered the first week on account of rain and high water, but the last week of the meeting brought forth wonderful results.

We came directly from Grant City, Mo., to Winnegan, Mo., by automobile driving all night and a part of the day in order to reach our destination and start the meeting at the appointed time. This meeting was with Rev. W. D. Gray, a very brotherly and kindly spirited pastor. The first service was an open air service with about twenty present but by the next evening we had our tent up and folks came from far and near; great crowds and wonderful services prevailed throughout the entire meeting.

We came by home and had one good night's rest before going into our next campaign, which was at Tina, Mo., with Rev. I. G. Taylor; there was a hard battle but God gave us the victory and in a little while we had more people than we could accommodate under our large tent. Our first meeting after conference was at Tina, Mo., where we held a twelve days' meeting which resulted in a number of conversions and a church organization. At the close of the meeting the enthusiastic members were called together who pledged a nice salary for the support of the church, and immediately a pastor was appointed to serve them. Almost a year has passed and this faithful pastor has gone regularly to his appointment receiving his pay in full each time he preaches. Wouldn't it be fine if some of the older organizations would pattern after this new one? The salary set by this little organization amounted to \$30.00 per month for each member received into the church.

My next meeting was with Rev. W. J. Imes, of Union Star, Mo., and one of the finest communities in north Missouri. Just two miles from this church is a large, modern, Presbyterian church of stucco finish; these churches are equal to any that could be found in any open country. Most of the homes in this community are modern and most of the people are members of one or the other of the churches.

Our next meeting was in the first M. E. Church, of Stanberry, with Rev. C. J. Chase, District Superin-



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tendent. The way was well paved and the work moved out from the very start.

Closing at Stanberry, we jumped to Pawnee Rock, Kan., where we started our next campaign in the first M. E. Church with Rev. A. A. Hankins, filled with faith and courage. Brother Hankins had served as an evangelist and knew just how to co-operate in a meeting of this sort. The Holy Spirit was with us from the very beginning. Pawnee Rock, seventy-five years ago was a great rock in a weary land. The emigrant trains crept slowly past it in close procession toward the Rocky Mountains. No one dreamed that the emigrants who halted for the night in the shadow of the great rock were going to the Pacific to find gold and breed nations along the shore of the ocean. It is inconceivable that a civilization so finished should have developed within one generation. The rock which stands within the city limits of this beautiful little city has been purchased by the Woman's Kansas Day Club for purely memorial purposes, and are preserving what is left of the ancient landmark. The sentiment which inspired this act is rich and full of fitting tribute to the memory of the hardy pioneers and plainmen who constituted, only a few years ago, the advanced guard of modern civilization west of the Missouri river.

From Pawnee Rock we came to Wichita and spent a night and a day with our friend and Brother R. K. Isenberger, a retired traveling salesman. We always enjoy visiting in this palatial and hospitable home. Surely we understand more fully the joy that was brought to the heart of our Master while entertained in the home of Martha, Mary and Lazarus.

We arrived home December 15, and had two weeks' rest through the holidays before entering our next meeting Jan., 28, 1923 with Rev. D. F. Harrison of Cameron. We had a hard battle but God gave us the victory, and the meeting closed splendidly.

We came on to Cainsville, Mo., where we had a great meeting with Rev. C. W. Croy, pastor of the first

M. E. Church. We met a fine bunch of pastors who dismissed their services, helping in every way possible to make our meeting a success.

Our next meeting was with Rev. D. F. Harmon, at North Salem, Mo., We had but very little success in this meeting on account of inclement weather, "flu" conditions and bad roads, but we are called back for a camp meeting and are praying that our next meeting may prove a success.

Our next battle was on the Trenton Charge, a beautiful, modern country church and located in a fine community. The pastor, Rev. C. C. Prichard is a man of vision and filled with the Holy Ghost. Next we went to Rothville, Mo., for a thirty-two days' campaign. This meeting was a spiritual uplift to the entire community. The pastor, Rev. D. L. Burger, in spite of his seventy-five summers, is zealous and full of good works.

Our next meeting was a union tent meeting at Green Castle, Mo., with all churches co-operating. The closing day was a great day. What is said to be the youngest preacher in America, John Paul Fountain, had charge of the afternoon service and preached to a large crowd. A great crowd of young people and children gathered about the altar for the closing prayer. The Holy Spirit was present, and some were saved. At the Quarterly Meeting, on recommendation of the District Superintendent the above youngster was recommended by a unanimous vote of the conference for a local license to preach in the Methodist Episcopal Church. He is ten years old.

We are now in meeting at Sticklerville, Mo. Souls are already being saved, the church is taking on new life, and regardless of the busy time great crowds are at every service. This closes one of the most successful years of my ministry. From each congregation and pastor with whom I have labored, I shall carry pleasant memories down through life's pathway. God is still on the Throne and I shall continue to trust him.

**Evangelist A.W. Fountain.**  
Home address, Green City, Mo.

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OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS' SLATES

**ADAMS, E. T.**  
Poplar Branch, N. C., Aug. 22-Sept. 2.

**ALLEN, HARRY S.**  
LaFayette, Ala., Aug. 19-Sept. 2.  
Millport, Ala., Sept. 3-16.  
Macon, Ga., Sept. 9-Oct. 7.  
Canton, Ga., Oct. 8-21.  
Home address, 810 American Blvd., Macon, Ga.

**ANDERSON, T. M.**  
Circleville, Ohio, Aug. 23-Sept. 2.  
Louisville, Tenn., Sept. 7-16.

**ASBURY COLLEGE GOSPEL TEAM.**  
Mansfield, Ohio, August 21-Sept. 3.

**AYCOCK, JARRETTE.**  
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.  
Home address, Atwood, Okla.

**BAKER, M. E.**  
Evansville, Ind., Sept. 11-12.  
Thomas, Okla., Sept. 13-23.  
Permanent address, 914 W. 28th St., Indianapolis, Ind.

**BALSMEIER, A. F.**  
Ottawa, Kan., Sept. 5-8.  
Open date, Sept. 9-23.  
Kansas City, Mo., Sept. 20-Oct. 7.  
Home address, 1018 Fillmore, Topeka, Kansas.

**BARBEE, J. H.**  
Holmes Gap, Tenn., Aug. 19-Sept. 2.  
Baxter, Tenn., Sept. 9-25.

**BEIRNES, GEORGE.**  
Kingswood, Ky., August 31-Sept. 6.  
Tobasco, Ohio, Sept. 7-9.  
Indianapolis, Ind., Sept. 11-16.

**BENJAMIN, F. H.**  
(Song Evangelist)  
Crown City, Ohio, September.  
Open dates following.  
Home address, Williams, Ind.

**BENNARD, GEORGE.**  
Hermosa Beach, Cal., Sept. 7-30.  
Home address, Hermosa Beach, Cal.

**BOND, S. J. AND ADA.**  
Lancaster, Tex., Sept. 15-25.

**BUTLER, C. W.**  
Damascus, Ohio, Aug. 22-24.  
Gaines, Mich., Aug. 25-Sept. 3.  
Home address, 3219 Cedar Ave., Cleveland, Ohio.

**CAIN, W. R.**  
Springerton, Ill., August 30-Sept. 9.

**CALLIS, O. H. PARTY.**  
Huscher, Kan., Sept. 1-10.  
Indianapolis, Ind., Sept. 11-16.  
Lexington, Ky., Sept. 18-25.  
Hutchinson, Kan., October.  
Montgomery, W. Va., November.  
Warsaw, Ky., December.  
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

**CLARK, C. S.**  
Cleveland, Okla., Sept. 1-26.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 310 N. Broad, Guthrie, Okla.

**CLARK, A. S.**  
Canton, Okla., (camp) Aug. 22-Sept. 2.  
Home address, Winfield, Kan.

**CONLEY, PROF. C. C.**  
(Song Leader)  
Open date, Aug. 30-Sept. 9.  
Home address, 284 E. York St., Akron, O.

**CRAMMOND, C. C. AND MARGARET.**  
Buckley, Mich., Aug. 21-Sept. 2.  
Permanent Address, 815 Allegan St., Lansing, Mich.

**DICKERSON, H. N.**  
Inez, Ky., (camp) Sept. 20-30.

**DEAL, WILLIAM.**  
Dixonville, Pa., Aug. 28-Sept. 9.  
Worthington, Ind., Sept. 15-30.  
Home address, Ashland, Ky.

**EDEN, T. F. AND ETHEL.**  
Scott City, Kan., Sept. 2-23.  
Lewis, Kan., Sept. 25-Oct. 14.  
Florence, Kan., Oct. 16-Nov. 11.

**ELLIOTT, P. F.**  
Owasco, Mich., (camp) Aug. 24-Sept. 2.

**ELLIS, W. E.**  
Calamine, Ark., Aug. 31-Sept. 9.  
Address, Ada, Okla.

**ELSNER, THEO. AND WIFE.**  
Akron, Ohio, Sept. 2-14.  
Kansas City, Mo., Sept. 20-30.  
Ashtabula, Ohio, Oct. 7-21.  
Warren, Ohio, Oct. 26-Nov. 11.  
Stockdale, Pa., Nov. 13-23.  
Rio Grande, N. J., Dec. 2-16.  
Empire, Ohio, Dec. 30-Jan. 13.  
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.

**FEW, B. A.**  
Hermitage, Ark., Aug. 26-Sept. 4.  
Home address, Little Rock, Ark.

**FOUNTAIN, A. W.**  
Open date, Aug. 27-Sept. 12.  
Kirksville, Mo., Sept. 12-17.  
Open date, Sept. 20-Oct. 8.  
Grant City, Mo., Oct. 7-22.

**GAAR, J. E.**  
Prisco, Okla., Aug. 26-Sept. 9.

**GARDNER, J. P.**  
Open dates after August 30.  
Address, 724 30th St., Cairo, Ill.

**GLASCOCK, J. L.**  
Hurricane, Ky., (camp) Aug. 24-Sept. 2.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

**GOUTHEY, A. F.**  
Central, S. C., Aug. 31-Sept. 9.

**GREEN, JIM.**  
Fig, N. C. (camp) Aug. 27-Sept. 3.

**GREER, NORRIS F.**  
Elaine, Ark., Aug. 26-Sept. 15.  
Paragould, Ark., Sept. 16-Oct. 12.  
November and December open.  
Home address, Little Rock, Ark.

**GRIFFITH, REBECCA BELL.**  
Home address, 814 South 4th St., Hamilton, Ohio.

**GUINN EVANGELISTIC PARTY.**  
Whiteville, Tenn., Aug. 19-Sept. 3.  
Prairie Grove, Ark., Sept. 9-23.  
Home address, Lawrenceburg, Tenn.

**HAINES, RALPH.**  
Greenville, Ohio, Aug. 26-Sept. 9.

**HAM-RAMSAY EVANGELISTIC PARTY.**  
Albany, Ala., September-October.  
Bristow, Okla., November-December.  
Athens, Ala., October-November.  
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

**HATFIELD, JOHN T.**  
Delanco, N. J., Aug. 25-Sept. 3.

**HEWSON, JOHN E.**  
Lacoma, Iowa, Aug. 28-Sept. 9.  
Thomas, Okla., Sept. 13-23.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**HOBBS, E. O.**  
Campbellsville, Ky., Aug. 30-Sept. 9.  
Lancaster, S. C., Sept. 16-30.  
Stampsouville, S. C., Sept. or Oct.  
Talyorsville, Ky., Oct. 7-21.  
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

**HUFF, WM. H.**  
Galves, Mich., Aug. 25-Sept. 2.

**HUNT, JOHN J.**  
Dover, N. J., Oct. 1-14.  
Camden, N. J., Oct. 16-31.  
Avondale, Pa., Nov. 15-30.  
Ionia, Mich., Dec. 2-16.  
Home address, Media, Pa., Rt. 8.

**HOLLENBACK, URAL T.**  
Open, August 26-Sept. 10.

**HOLLENBACK, ROY L.**  
Ava, Mo., Aug. 30-Sept. 9.  
Kansas City, Mo., Sept. 20-Oct. 3.  
Home address, Clarence, Mo.

**IRICK, ALLIE AND EMMA.**  
Abilene, Tex., Aug. 31-Sept. 10.  
Home address, Pilot Point, Tex.

**JACOBS, G. F.**  
Open dates after September 1.  
Home address, University Park, Ia.  
Open dates for fall and winter.

**JEFFERS, THE.**  
Sanford, Ind., Aug. 19-Sept. 2.  
Address, 800 Grove St., Evansville, Ind.

**JONES, W. F. AND WIFE.**  
Streets, Va., (camp) Aug. 31-Sept. 9.  
Powcan, Va., Sept. 14-23.  
Home address, Samos, Va.

**KIEFER, R. J.**  
Blandenburg, O., Aug. 23-Sept. 2.  
Home address, 1515 Cleveland Ave., Columbus, Ohio.

**KRAHL, MARTHA.**  
Cleveland, Okla., Aug. 26-Sept. 16.  
Marshall, Okla., Sept. 23-Oct. 7.  
Home address, 809 E. 9th St., Oklahoma City, Okla.

**LAMB, JOHN E.**  
Open dates, July 15-Sept. 1.  
Address, Wilmore, Ky.

**LEWIS, M. V.**  
(Song Evangelist)  
Fig, N. C., (camp) Aug. 23-Sept. 2.  
Hendersonville, N. C., Sept. 5-23.  
Bethel, N. C., Sept. 23-Oct. 7.  
Moers, N. Y., Oct. 10-28.

**LINN, JACK AND WIFE.**  
Oregon, Wis., (camp) Aug. 29-Sept. 16.  
Woneow, Wis., Sept. 19-30.  
St. Cloud, Minn., Oct. 7-21.  
Steele, N. Dak., Oct. 28-Nov. 11.  
Home address, Oregon, Wis.

**LITTRELL, V. W. AND MARGUERITE.**  
Ozark, Ark., (camp) Aug. 25-Sept. 2.  
Home address, 425 N. Sumner St., Beatrice, Nebraska.

**LOVELESS, W. W.**  
Hamilton, Ohio, August 19-Sept. 9.  
Kenton, Ohio, Sept. 13-30.  
Home address, London, Ohio.

**LUDWIG, THEO.**  
Ansley, Neb., Aug. 31-Sept. 16.  
Kansas City, Mo., Sept. 18-Oct. 1.

**MCBRIDE, J. B.**  
Alliance, Ohio, Aug. 27-Sept. 9.  
Indianapolis, Ind., Sept. 11-14.  
Webb City, Mo., Sept. 16-30.

**MCALL, F. A.**  
Dunnellon, Fla., Aug. 23-Sept. 9.  
Fort Republic, Va., Oct. 7-21.  
Cave Station, Va., Oct. 22-Nov. 4.  
Open date, Sept. 16-30.  
Open date, Nov. 11-25.  
Duneden, Fla., Nov. 26-Dec. 9.  
Bradford Touro, Fla., Dec. 12-16.

**MCCONNELL, LELA G.**  
Greenville, Ind., Aug. 26-Sept. 9.  
Address, Chatham, Pa.

**MCCLD, W. W.**  
Central, S. C., Sept. 3-8.  
Hendersonville, N. C., Sept. 9-23.  
Home address, Sale City, Ia.

**MACKAY SISTERS.**  
Cottonwood Falls, Kan., Oct. 13-Nov. 11.  
Forgan, Okla., Nov. 11-Dec. 2.  
Clarksburg, Ontario, Can., September.  
Home address, New Cumberland, W. Va.

**MAXWELL, SAM.**  
Kinston, N. C., August 26-Sept. 4.  
Salisbury, N. C., September 4-16.  
Carrboro, N. C., Sept. 17-30.  
Gates, N. C., Oct. 1-15.

**MINGLEDORFF, L. P.**  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.

**MINGLEDORFF, O. G.**  
Buckingham, Va., Aug. 23-Sept. 2.  
Home address, Wilmore, Ky.

**MITCHELL, LEROY J.**  
Alton, Ill., September.  
Miller, S. Dak., January.  
Home address, Mt. Vernon, Ill.

**MOYL, EARL B.**  
Waynesboro, Miss., Sept. 2-16.  
Columbia, La., Sept. 17-30.  
Summitt, Miss., Oct. 6-20.

**MOORE, GEO. A. AND EFFIE.**  
Springer, Ill., (camp) Aug. 30-Sept. 9.  
Home address, 1204 Comer Ave., Indianapolis, Ind.

**MOORE, JOHN E.**  
(Song Evangelist)  
Cabot, Ark., Sept. 13-23.  
Home address, 4013 So. Western Ave., Los Angeles, Cal.

**MORRIS, JUDGE FRANK.**  
Kalls, Texas, Sept. 2-18.  
Seminole, Okla., Sept. 23-Oct. 7.  
Houston, Texas, Oct. 21-Nov. 4.  
Open date, Nov. 4-18.  
Address Greenville, Texas.

**MORROW, HARRY.**  
Manville, Ill., (camp) Aug. 20-Sept. 9.  
Open for fall and winter dates.  
Address, 222 S. Grove Ave., Oak Park, Ill.

**NEAL, W. HARDY.**  
Hammond, La., Sept. 9.  
Grady, Ark., Oct. 7.  
Gould, Ark., Oct. 28.

**NORBEURY, JOHN.**  
Indianapolis, Ind., Sept. 11-16.  
Home address, Avondale, Pa.

**OSBORNE, ESSIE.**  
Bertrian, Tex., Aug. 30-Sept. 9.  
Address, Box 862, Ada, Okla.

**OWEN, JOHN F.**  
Salem, Va., Aug. 31-Sept. 9.  
Home address, Boaz, Ala.

**OWEN, JOSEPH.**  
Salem, Va., Aug. 31-Sept. 9.

**POLLOCK, G. S. AND WIFE.**  
Louisville, Tenn., Sept. 7-16.  
Home address, Wilmore, Ky., Box 298.

**QUINN, IMOGENE.**  
"Hoosier Girl Evangelist."  
Ilmo, Mo., Sept. 9-30.  
Green, Kan., Oct. 7-Nov. 4.  
Helen, Okla., Nov. 4-25.  
Home address, 909 N. Tuxedo, Indianapolis, Ind.

**RAINEY, G. M., EITELGEORGE, W. J.**  
Burlington, W. Va., Aug. 24-Sept. 2.  
Canton, Ohio, Sept. 16-30.  
New Bremen, N. Y., Oct. 7-Nov. 4.

**REID, JAMES V.**  
(Chorus Director)  
Atlanta, Ga., Sept. 2-16.  
High Point, N. C., Sept. 23-Oct. 7.  
Home address, Oakland City, Ind.

**REID, ALBERT AND WIFE.**  
Cincinnati, Va., Aug. 27-Sept. 9.  
Permanent address, Wilmore, Ky.

**RICH, N. W.**  
Linn Grove, Ind., (tent) Aug. 26-Sept. 9.  
Coulac, Mich., Sept. 16-30.  
Berne, Ind., Oct. 25-Nov. 14.  
Archbald, Ohio, Nov. 18-Dec. 2.  
Bradford, Ohio, Dec. 3-23.

**RIDOUT, G. W.**  
Philadelphia, Pa., Aug. 29-Sept. 2.  
Ocean City, N. J., Sept. 3-11.  
Wilmore, Ky., Sept. 13.  
Permanent Address, Wilmore, Ky.

**RINEBARGER, C. C.**  
(Evangelist)  
Ava, Mo., Aug. 30-Sept. 10.  
Home address, New Albany, Ind.

**ROBERTS, T. P.**  
Winchester, Ky., September.  
Address, Wilmore, Ky.

**SCHILL, J. L. AND MRS.**  
(Song Evangelists)  
Circleville, O., (camp) Aug. 26-Sept. 2.  
Home address, 1305 Dayton Ave., Springfield, Ohio.

**SHELHAMER, E. E.**  
Springer, Ill., (camp) Aug. 29-Sept. 9.  
Home address, 5128 Monterey Rd., Los Angeles, Cal.

**SELLE, ROBERT L.**  
Canton, Okla., Aug. 22-Sept. 2.  
Home address, Winfield, Kansas.

**SHANK, MR. AND MRS. R. A.**  
Poplar Branch, N. C., Aug. 22-Sept. 2.  
Home address, 191 N. Ogden Ave., Columbus, Ohio.

**SMITH, JAMES M.**  
Lucedale, Miss., Sept. 3-9.  
Kaleigh, Miss., Sept. 10-16.  
Meridian, Miss., Sept. 17-Oct. 6.  
Hattiesburg, Miss., Oct. 7-21.  
Meridian, Miss., Oct. 22-Nov. 11.  
Address, Hattiesburg, Miss.

**SMITH AND HIGGINS.**  
Tolu, Ky., Aug. 22-Sept. 1.  
Address, Madisonville, Ky.

**SUTTON, B. D. AND MARGIE.**  
Camelsville, Ky., Aug. 30-Sept. 9.  
Elm, Okla., Sept. 21-30.  
Home address, 2905 Troost Ave., Kansas City, Mo.

**SWEETEN, HOWARD W.**  
Kell, Ill., Sept. 6-21.  
Star City, Ark., Oct. 6-21.  
De Witte, Ark., Oct. 23-Nov. 11.

**THOMAS, JOHN.**  
Circleville, O., Aug. 24-Sept. 2.  
Clarksburg, Ont., Canada, Sept. 14-23.  
Permanent address, Wilmore, Ky.

**TUCKER AND TURBEVILLE.**  
Shreveport, La., Aug. 12-Sept. 2.  
West Monroe, La., Sept. 9-23.  
Russellville, Ala., Sept. 30-Oct. 14.

**VAYHINGER, M.**  
Evansville, Ind., (camp) Aug. 19-Sept. 9.  
Evansville, Ind., Sept. 11-17.  
Wilburg, Ky., Sept. 21-30.  
Home address, Upand, Ind.

**VOIGHT, A. G.**  
Elkland, Mo., Aug. 15-Sept. 15.  
Home address, Marionville, Mo.

**WATKIN, FRANK.**  
Gaines, Mich., Aug. 25-Sept. 2.  
Home address, 266 Chestnut St., Xenia, O.

**WHITCOMB, A. L.**  
Ava, Mo., Aug. 30-Sept. 9.  
Dallas, Tex., Sept. 14-30.  
Evanston, Ill., Oct. 7-21.  
Home address, University Park, Iowa.

**WELLS, KENNETH AND EUNICE.**  
Oakland City, Ind., Aug. 31-Sept. 9.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WIBEL, L. E.**  
Hay Springs, Neb., Aug. 12-Sept. 9.  
Open date, October.  
Hartford City, Ind., November.  
Home address, Bluffton, Ind., 317 South Bennett St.

**WILLIAMS, L. E.**  
Franklin, Pa., Sept. 1-22.  
Canton, Ohio, Sept. 23-Oct. 7.  
Address, Wilmore, Ky.

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Lake Arthur, La., August 23-Sept. 2.  
Greenville, Tenn., Sept. 6-16.

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Oakland City, Ind., (camp) Aug. 31-September 9.  
Indianapolis, Ind., Sept. 11-16.  
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**NEW JERSEY.**  
Erma, N. J., camp, Sept. 14-23. Workers: Rev. Chas. L. Slater and Rev. John N. Nielson. Address Eldredge Hawk, Sec. Rio Grande, N. J.

**TENNESSEE.**  
Greenville, Tenn., camp, Sept. 9-23. Workers: Rev. Thomas C. Henderson, Rev. W. B. Yates, Mrs. J. Fletcher Strain. For information address Mrs. Henry A. Lamons, 430 S. Main St., Greenville, Tenn.

**VIRGINIA.**  
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John Wesley	David
Charles Wesley	Hezekiah
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 To be named with the mighty and great.  
 It's the victory gained over self when we fight  
 Our sorest temptations to bear,  
 Refusing to yield in our stand for the right,  
 Though the prize may be ever so fair.  
 We are then lifted up where the bright star of hope  
 Shines to cheer us along the rough way,  
 Or, when lost in doubt's wilderness blindly we grope  
 And yearn for the breaking of day.  
 But this triumph of soul over sense is not won  
 Except the great Captain be near;  
 How pleasant it is to hear his "well done,"  
 And to see all our foes disappear!  
 Though the strife may seem long and our courage may wane,  
 Though the marsh-lights of sin onward lure,  
 Or, pausing, we list to the siren's refrain—  
 With his help our escape will be sure.

## MANY FIND THE LORD.

Since sending in my report I have had three wonderful meetings. Sticklerville, Mo., we had 42 conversions and 33 additions to the church. This was an old-fashioned revival where

folks prayed through; most of the number saved were adults. Many heads of families were united to the church.

From Sticklerville I went to Alledale, Mo., for a union meeting; starting our services there with not more than 100 present, but the number increased daily until the closing service, we had about 800; 35 were saved and 30 united with the church.

From there we went direct to Gentry, Mo., where we had the most splendid co-operation. Every store in town closed for the hour of service, even to the drug store and restaurants. This meeting was a wonderful victory in many ways.

We have a large tent here at North Salem, that will seat from seven to eight hundred people, and we are looking forward for a wonderful revival. Will The Herald family please pray for this meeting.

Sincerely yours,

A. W. Fountain,

Missouri Conf. Evangelist.  
 Home address, Queen City, Mo.

## A GREAT VICTORY AT STERLING, OKLAHOMA.

The meeting at Sterling, Okla., was one of real victory for God and holiness. The writer began the meeting under a camp shed built by the city for community fairs, which was secured by Rev. Leslie Jurey, the pastor of the Methodist Episcopal Church. From the very first service there were evidences of God's presence. The attendance was good for the first service and continued to increase till the close, when it was estimated there were six hundred or more the last Sunday night.

Dr. Robert L. Selle, my co-laborer, came in Friday afternoon and we pulled together till the close.

There was scarcely a service that some one did not find God. Definite seeking brought definite results and the power of God drew the people for miles around. One drawing feature in the meeting was the good singing, there being two choruses, a junior chorus of about 40 children, and equally as many older people. "Lifting Hymns" was used and the people took to them gladly.

We did not keep any record of the number who prayed through but above forty-five. The membership in the class was doubled. An annual holiness camp was planned and a committee of the most reputable farmers and business men was appointed who, with the pastor, are already laying plans for another camp next year.

We are now in the Noonday camp with twenty-three families the first day. We desire the prayers of The Herald family.  
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 Winfield, Kan.

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When we consider how God manifested himself and displayed his mighty power before the eyes of the children of Israel in delivering them from Egyptian bondage, it is difficult to imagine how they could so backslide and forget their true God, that they would substitute an idol and worship it as real heathen.

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age in the form of a man sitting with outstretched arms and was heated like a furnace. The worshippers came with their children and placed them on the arms of this image which was so hot that these children were burned to death and while they were burning and screaming in that awful torture, they beat drums and pounded cymbals, thus making sufficient noise to drown the cries of those suffering children being sacrificed to this god as if such worship would bring to them good.

We are ready to condemn such worship and to be astonished at those especially, who once knew the true God and how to worship him acceptably. The light which we have and the knowledge of the Lord Jesus Christ, would cause us to revolt against such idol worship and such fruitless sacrifice of our offspring. But there comes a burning question which demands an answer from this present generation and if we do not awake, the people of a hundred years from now may be as greatly astonished as we are at the children of Israel.

Never in the history of education has there ever been such great expenditure and appropriation of money for the education and training of our young people. Great institutions of learning are all over our land and within the reach of the youth of this generation. Many of them stand for good teaching and training and are turning out products that contribute to good civilization, good morals and good religion; but the majority of them are as cruel and heartless as the worship of Molech.

We have come to days when the Holy Bible is being attacked by the most malignant and influential forces that can be arrayed against it. They are telling us that it is not inspired as the true word of God, that the story of creation is not true and that its teachings are not to be taken at face value. They are telling us that man was not created, but evolved from the lower animals, that the Virgin Birth of our Lord is a myth, that he is not God, that his blood is no more than that of any other good man, that we are not saved by his death and atonement; thus taking away from us all that is clear and that promises to us the hope upon which we have staked everything concerning eternity.

In these great schools and in many

churches, these things are taught to our young people and consequently their faith in the Bible, in Christ and in God, is so undermined, that they come back home, many of whom, having no faith. But the comparison is in patronizing these schools where such teaching is imparted. Our young people are supposed to believe what is taught them, and in sending them to these schools we are offering them on the altars of modern infidelity and destructive criticism.

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